VOLUME 2

COMPARATIVE URBAN DESIGN:
Border Making Practices In
Medellín & Beirut

Catalina Ortiz
Editor

series Cities, Design & Transformation

MSc Building and Urban Design in Development
The Bartlett **Development Planning Unit**
Univesity College London

COMPARATIVE URBAN DESIGN:
Border Making Practices In Medellín & Beirut
Editor: Catalina Ortiz

The design and layout of this book was led by Camila Cociña. Overall editing was done by Isabel Gutiérrez Sánchez at DPU. Photographic images are attributed to the editor Catalina Ortiz, except for those in pages 8, 12, 58 (by Michele Spatari), 114, 118, 132-133 (by Civil Campaign for the protection of Dalieh and Temporary Art Platfrom), 123 (by Dalieh Campaign Archive) and 131 (by Karim Mostafa). All work is attributed to students of the MSc Building and Urban Design in Development (BUDD). Printing and binding was handled by SLS printing Service.

The Bartlett Development Planning Unit conducts world leading research and postgraduate teaching that help to build the capacity of national governments, local authorities, NGOs, aid agencies and businesses working towards socially just and sustainable development in the global south. DPU is part of The Bartlett: UCL's global faculty of the built environment. www.bartlett.ucl.ac.uk/dpu

The Bartlett Development Planning Unit, University College London
Email: dpu@ucl.ac.uk
Facebook: www.facebook.com/dpuucl
Twitter: www.twitter.com/dpu_ucl
Twitter: www.twitter.com/DPU_BUDD

ISBN: 9780995527959
Printed in London, United Kingdom
Edition of 40 copies
E-book ISBN: 9780995527966

VOLUME 2

COMPARATIVE URBAN DESIGN:
Border Making Practices In
Medellín & Beirut

Catalina Ortiz
Editor

series **Cities, Design & Transformation**

MSc Building and Urban Design in Development
The Bartlett **Development Planning Unit**
Univesity College London

Table of content

07 | Acknowledgement

09 | **Foreword**
Professor Julio Davila

13 | **Prologue**
Catalina Ortiz

PART 1. Pedagogies of Urban Interconnectedness and Bordering

19 | Reimagining The Potential Of Urban Design
Catalina Ortiz

25 | Rethinking Urban Borders With Agamben: Dispositives And Paradigms
Giovanna Astolfo And Camillo Boano

45 | Drawing The Line: The Calculated Production Of Urban Borders
Ricardo Martén

PART 2. MEDELLIN-BEIRUT

59 | Comparative Urban Design Studio
Catalina Ortiz

83 | Designing From The Cracks: Exploring The Potentials Of The Medellin Model Drawbacks
Catalina Ortiz

91 | Nexus Between Informality And Armed Conflict: Looking At Medellin Transformation Through The Lens Of Urban Conflict
Jota Samper

107 | Beirut´S Fabrics: Lines & Borders
Dalia Chabarek

115 | Beirut Activisms Reclaiming The Public Sphere. A Conversation With Dalia Chabarek And Sarah Lily Yassine

PART 3. Comparative Research Design

137 | Mapping The Territory

155 | Connecting Spatial Practices

171 | Comparative Interpretative Response

181 | Collated Strategies: Principles, Guidelines And Responses

193 | Individual Design Response

216 | Students´ Testimonials

Special Section

223 | Urban Learning Through Comparison. In Conversation With Professor Jennifer Robinson

228 | BUDD Students Cohorts: 2015-2016 / 2016-2017 / 2017-2018

230 | Editor & Contributors



Acknowledgement

The second volume of the *BUDD book series* around "Cities, Design and Transformation" reflects on and share knowledge and experiences emerging from the programme and its research projects in partnership with colleagues, institutions and community globally. The present book is a collective product, owing much to the effort, enthusiasm and knowledge of staff, collegues, students and alumni, who all contributed to it during its preparation and realisation. We would like to thank all the authors and Isabel Gutiérrez Sánchez for her dedication and patience in selecting the graphic material for this volume. A great thanks to the current DPU Director Professor Julio Davila for the support; to Julian Walker as TAS Director for securing seed money for the development of the book; and to Admin Staff, Nkenji Okpara and Elsa Tadesse, for facilitating administrative duties related to this project.

The editor wishes to share the deepest appreciation to Jota Samper, Dalia Chabarek, and special thanks to Professor Jennifer Robinson for inspiration and support; to all the BUDD staff that, along the years 2015-18 have coordinated and organised the Studio, fundamentally contributing to the co-production of knowledge around Medellín and Beirut, particularly to: Camillo Boano, Giorgio Talocci, Camila Cociña, Ricardo Martén, Fani Kostourou, Azadeh Mashayekhi, and Giovanna Astolfo; to all Building and Urban Design in Development (BUDD) students that put their energy, passion and determination in exploring uncharted territories.



Foreword

Professor Julio Davila
DPU Director

This second volume of the series on Cities, Design and Transformation is testimony to the kind of innovative thinking that the Bartlett Development Planning Unit (DPU) brings to the study of cities in the Global South. For nearly 65 years this UCL department has been exploring pedagogies with an interdisciplinary approach for training socially sensitive practitioners across the globe in the field of urban development. DPU's roots can be traced back to the Tropical Architecture Programme in London's Architectural Association in the early 1950s. This Programme had an emphasis on building technologies and climatic design, gradually giving way to new approaches to planning and social development. Currently, the DPU offers six Master's programmes in different dimensions of planning –including economic, social, environmental, administration, urban development, and soon will add the area of urban health. The MSc Building and Urban Design in Development, of which this book is an outcome, maintains a link with architectural debates by exploring ways in which new approaches to urban design can contribute to foster socio spatial justice in the dynamics of urban space transformation. In the past few years the DPU has continued to expand numerically and in terms of the range of research and teaching activities it undertakes. It is constantly seeking to evolve so as to more effectively

< Sakhret el-Raouche (Pigeon's Rocks) in Beirut, Lebanon, September 2015. © Michele Spatari / 2015

respond to the pressing needs of governments, civil society organisations, and the international community linked with Global South countries.

Edited by my DPU colleague, Dr Catalina Ortiz, this book offers comparative reflections on what pedagogies of urban design can offer to the challenges posed by contested cities around border-making practices. The volume brings together reflections from three cohorts of students, teaching and research fellows as well as scholars and activists whose work focuses on the cities of Medellin and Beirut. This publication captures not only discussions on the pedagogies for addressing urban design in cities that have experienced armed conflict but also on the multiple understandings of urban borders and the possibilities around their interventions through design. Similar to the previous volume, which focused solely on Bangkok, this book combines a theoretical understanding of borders along with the discussion of challenges for design practitioners to operate in post conflict cities and students' design proposals to address them. The book ends with a very lucid afterword by Professor Jennifer Robinson, from UCL's Geography Department, who has championed studies on comparative urbanism globally, calling for a more cosmopolitan perspective on urban research and education.

Figure 1. View of Beirut. Source: Catalina Ortiz



Figure 2. View of Medellín. Source: Catalina Ortiz





Prologue

Catalina Ortiz

This book summarizes three years of experimentation on the pedagogies of comparative urban design. Between 2015-2018 students and staff from the Master's Programme in Building and Urban Design in Development (BUDD) at the Development Planning Unit (DPU) of University College London (UCL) experimented with the multiplicity of urban borders in the context of two contested cities: Beirut and Medellin. The idea of bringing together these two contrasting trajectories of urban transformation in the Middle East and Latin America emerged from the DPU SummerLab 2014. This annual lab focuses on leveraging the city as a laboratory for developing socially responsive design strategies and always engages with urban realities to stir the debate around the role of design. In 2014 the DPU team worked with local partners around 'everyday infrastructures' in Medellin with the National University of Colombia and on the 'patchwork city' in Beirut with American University of Beirut. These collaborations sparkled the idea of bringing the cases in a systematic comparative strategy as basis of the pedagogy of the BUDD studio later on.

< Security measures in Downtown Beirut, Lebanon during #youstink protests, August 2015. © Michele Spatari / 2015

The book uses the notion border making practices as an entry point to the comparative approach on both cities. The SummerLab activities enabled to identify that the despite

the acute differences across cities, both urban realities were shaped with tangible and intangible borders linked to armed conflict and its persistent socio-political tensions inscribed in space. The comparative approach allows to depict spatial practices contributes to uncover the interconnections and context singularities of the explanatory factors linked to particular urban planning and policies in post-conflict cities. Both cases are paradigmatic cities of striking rich-poor or ethno-national displacements, armed conflict with the multiplication of intra-urban borders, favoured by neo-liberal laissez faire and militarization of urban space. Learning through the differences, the cases explore the changing role of architecture and urban design production. While in Medellin architecture is seen as tool of state sovereignty that produces home grown public aesthetics, in Beirut architecture is seen as tool for maximising private profit in a star-architecture-led reconstruction.

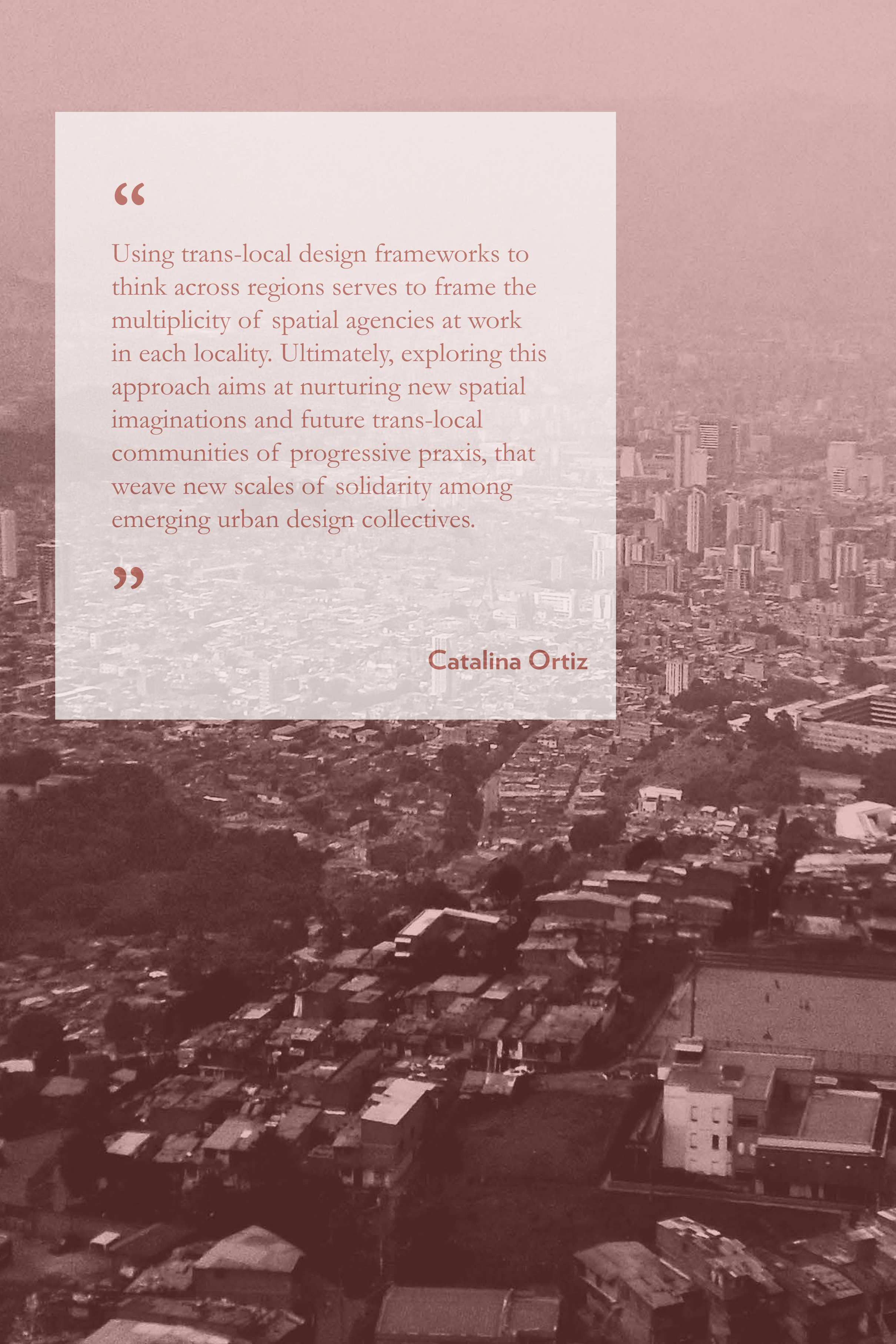
This compilation should be seen as a provocation to think pedagogical engagements on urban design differently to foster more cosmopolitan practices. The book brings some of the collaborative work produced in BUDD studio that operates as a cornerstone in the students' learning process. In this pedagogical platform students start building on the ethos of theory-into-action, where alternative modes of action research, social engagement and urban design interventions are grounded in the principles of social and environmental justice. The studio focused on how the material, legal and symbolic construction of urban borders are crucial and constantly shifting the dwellers perception and use of the urban space. The studio operated in a multiscalar fashion using four intervention sites: Raouche and Nasra in Beirut and Commune 8 and Innovation District in Medellin. The sites have a multifarious and compound system of borders.

In this context, the comparative urban design approach of the studio aimed at exploring borders' topological and topographical nature, agency and potential, launching different urban contexts to cross-fertilise the discussion on urban imaginations in a wide global conversation.

The book is structured in four parts. Fist, it discusses the *Pedagogies of Urban Interconnectedness and Bordering* by bringing theoretical perspectives on urban borders as well as discussing urban design practices. This section opens with a discussion about the potential of reimagining urban design by Catalina Ortiz; its is followed by Giovanna Astolfo's elaborations on framing urban borders using Agamben's notions of dispositives and paradigms and closes with Ricardo Marten's essay on the calculated production of urban borders. Second, it illustrates *Medellin and Beirut* urban dynamics and the possibilities of transforming power dynamics embedded in their spatial configurations in contexts of post conflict. It starts with a critique of the so-called Medellin Model and how its drawbacks can serve to inspire an alternative spatial practice by Catalina Ortiz; it follows with an exploration of the nexus between informality and armed conflict in Medellin by Jota Samper; Dalia Chabarek discuss how Beirut urban birders have become a by product of the sectarian politics of the country; and concludes with a conversation with Dalia Chabarek and Sarah Lily Yassine about Beirut' current activists campaigns for reclaiming the public sphere. Third, it deploys the method of *Comparative Research Design* and showcases some examples the different cohorts of students' work on each one of the five phases of the research based design process. Fourth, it concludes on the reflections around *Urban Learning Through Comparison* in conversation with Professor Jennifer Robinson.

PART 1

Pedagogies of Urban Interconnectedness and Bordering



“

Using trans-local design frameworks to think across regions serves to frame the multiplicity of spatial agencies at work in each locality. Ultimately, exploring this approach aims at nurturing new spatial imaginations and future trans-local communities of progressive praxis, that weave new scales of solidarity among emerging urban design collectives.

”

Catalina Ortiz

Reimagining The Potential Of Urban Design(1)

Catalina Ortiz

"The very fact that cities exist in a world of other cities means that any attempt at a general or theoretical statement about cities either depends upon or invites comparative reflection." (Robinson, 2011: 18)

Urban design has traditionally been a tool for the spatial distribution of privilege. Its practice shapes the spatial fix for financial capital and the commodification of urban spaces. Increasingly, though, scholars, activists and practitioners across the globe are advocating for recalibrating the basics of the discipline, exploring different ways to foster more emancipatory spatial critical practices. Changing the ways in which we frame and intervene in the environment requires a critical engagement with the political nature of the production of space and with the multiplicity of spatial agencies (Awan, Scheneider, and Till, 2011) to trigger collective action. What is at stake is the capacity to dismantle inequalities and the uneven process of inclusion and exclusion, and to shape a more negotiated co-production of space. If urban design has contributed to deepening uneven urban development so is the opportunity to rethink its role in fostering spatial justice at many scales. Since space is both relational and territorial (McCann and Ward, 2011) new urban design practices urge to explore how urban design can foster global urban justice.

I argue that engaging in research based design that focuses on innovative ideas about urban interconnectedness and bordering practices in contested cities can contribute to make visible different forms of knowledge, globally, while shaping more emancipatory practices locally.

Therefore, urban design education has an imperative to address rising socio-spatial inequalities and the acute proliferation of disputes over urban space. This imperative requires examination of the assumptions about how cities operate, the agency of design and the sources of innovation in the city. Yet orthodox approaches to urban design education have instead been complicit in normalising the processes that deepen uneven urban development, the commodification of design practicesand the production of space. When these trends prevail, universities lose the ability to influence the new generations of professionals able to shape "just" urbanisms.

Global universities cannot preclude their role in contributing to educate ethical, socially sensitive and politically committed practitioners of the built environment. At the Development Planning Unit, where almost three quarters of graduate students come from outside the UK and the EU, the MSc Building in Urban Design and Development (BUDD) course explores alternative urban design pedagogies to tackle spatial challenges in global south cities. For us, the notion of "global south" offers a perspective, rather than a fixed geography, tounderstand variegated, uneven urban development patterns and the potential to transform them. We frame cities in the global south as sites of innovation and our wide range of international students as an asset to engage in pluralist perspectives of city-making.

In this context, how do we explore the agency of urban design while pushing the boundaries of the praxis? Our MSc BUDD urban intervention studio focuses on a comparative account of contested urban settings as an introductory phase to the central practice module. In these settings, territorial control is disputed and the configuration of borders is central for shapingthe urban form and spatial narratives. Here's an example: in conflict prone urban situations, urban design practices couldoperate as catalytic platforms for reconciliation between parties, helping to reclaim practices' political relevance. Our studio seeks to explore the agency of design in contrasting urban realities, focusing on an actor-oriented understanding of space production, to appeal to the multicultural background of the students and maximise the learning experience. While comparative urbanism has resurged in urban studies, the studio is pioneering in its use of this analytical approach to trigger spatial interventions across cities and re-imagine the potential of urban design.

The resurgence of comparative urbanism, drawing from urban studies, urban planning, urban geography and urban sociology, has advocated for the generation of more cosmopolitan urban theory and has challenged the assumptions about how cities are constituted. Despite the stimulating contributions of this body of work, their findings and implications for urban design are less discussed. In the realm of urban design comparativism has remained as a matter of references and emulation of best practices. This publication wants to explore if urban comparativism can become both a method of design inquiry and pedagogy to share lessons between cities to foster global understandings of difference and serve as basis to enact trans-local communities of progressive praxis.

Drawing on comparative urbanism scholarship, we use the notion of "trans-local explorations" as a research-based design tool. This tool instigates the understanding of the singularities of particular urban trajectories in tandem with the common patterns and trends of urban transformations across regions. Moreover, this approach enables us to dismantle preconceptions about how different actors shape space, while uncovering interconnectedness and conditions of possibility to frame spatial strategies of intervention. Using the cities of Medellin in Colombia and Beirut in Lebanon, students devise relational urban interventions frameworks. Trans-local explorations in urban design studios enact possibilities to forge cosmopolitan practitioners thinking; simultaneously, strategies of spatial interventions become grounded in the principles of social and environmental justice. Thus, trans-local explorations, as way to gauge urban interconctedness, become both a method of design inquiry and pedagogy for a collaborative and interdisciplinary praxis.

Changing the ways in which we frame and intervene in the built environment requires a critical engagement with the political nature of the production of space. Contemporary urban design practitioners often operate simultaneously in several regions. Using trans-local design frameworks to think across regions serves to frame the multiplicity of spatial agencies at work in each locality. Ultimately, exploring this approach aims at nurturing new spatial imaginations and future trans-local communities of progressive praxis, that weave new scales of solidarity among emerging urban design collectives.

Notes

(1) An earlier version of the text was published on The Bartlett Review 2017

References

McCann, E. and Ward, K. (eds.) 2011: Mobile Urbanism. Cities and Policymaking in the Global Age. Minneapolis: University of Minnesota Press.

Ortiz, C. (2017). Reimagining the potential of urban design. In *The Bartlett Review 2017*, (09)

Robinson, J. (2011). Cities in a World of Cities: The Comparative Gesture. In the *International Journal of Urban and Regional Research 2011*, 35 (1), 1-23.

Till, J., Schneider, T. and Awan, N. (2011) Spatial Agency: Other Ways Of Doing Architecture. Taylor & Francis Ltd.



Rethinking Urban Borders With Agamben: Dispositives And Paradigms

Giovanna Astolfo And Camillo Boano

Introduction

We witness today the multiplication, dispersion and diversification of urban borders and a vast repertoire of de/re-bordering processes. Simultaneous fortification and dismantling of borders, proliferation and virtualisation of others are some of the processes that characterise the current geography of division and are attributed in turn to globalization, neo-liberalism, welfare crisis, migratory flows, post-colonialism and the post-war on terror. International multidisciplinary community of scholars involved in the so called border studies has highlighted their changing nature in terms of location, function, texture and agency. Borders are considered today ubiquitous, performative and relational. Drawing from recent studies on (state-nation) borders, and at the same time challenging too settled conceptualisations, this essay aims to contribute to the current debate by introducing a new lens to look at urban borders: that of dispositive. Its genealogy can go back to Foucault who employs the term - dispositif - analysing contemporary forms of power and governamentality, whose definition has been – more recently being interpreted by Giorgio Agamben. What is a dispositif? What is the difference between Foucault's dispositif and Agamben's dispositio? What happen to urban borders when

we look at them through such a lens? Is it possible to compare different border contexts and launch them in a global conversation? This section attempts to answer such questions to sustain the work developed within the BUDD studio.

Framing the discourse: the changing nature of urban borders

We witness today a dispersion, diffusion and diversification of borders, and a vast repertoire of de- and re-bordering processes at different scales and in variegated contexts. On one side, the proliferation and hardening of spatial apparatuses; on the other hand, the softening of physical borders, and their replacement by a widespread and paranoid system of control. In both scenarios, the nature and function of the border has changed, no longer being related solely to political, economic, security or anti-immigration reasons, but adopting and expanding its socio-spatial political significance. This process –the changing nature of borders, attributed in turn to globalization, neo-liberalism, welfare crisis, migratory flows, post-colonialism and warfare in general, has attracted increasing attention from experts of a wide spectrum of disciplines. Researches and publications have proliferated, shaping a very extensive cross-disciplinary body of knowledge (to name but few: Balibar 1998, 2002, 2004, 2009; Bigo 2002; Bialasiewicz & Minca 2010; De Genova 2013; DeGenova, Mezzadra & Pickles 2015; Iossifova 2013, 2014; Mezzadra 2006, 2011; Mezzadra & Neilson 2011,2012; Newman & Paasi 1998; O'Dowd 2010; Paasi 2005, 2012; Parker et a 2009; Rajaram & Grundy-Warr 2007; Rovisco 2010; Rumford 2008, 2012, 2013, 2014; Walters 2006, 2011; Wilson 2012, 2014).

A glance through the available literature suggests not only the utmost relevance of the debate in social science, urbanism

and humanities but also that borders shift, modify and eventually disappear in response to a variety of historical, political, economic and social dimensions. A complex set of features and meanings that bring to the fore real or perceived differences, worldview and spaces that modify and intercept imaginations and possibilities. In light of this a simple taxonomy can emerge.

First, borders are ubiquitous. As Balibar put it, borders are not any longer at the border, they are rather situated everywhere and nowhere and fragmented in everyday practice (Wilson 2012). Instead of simple lines located at the edge of a territory, multiplied and dispersed borders have become territory itself, a thick space where one can reside and live (Rumford 2008; Gielis & van Houtum 2012; Haselsberger 2014). Borders as 'borderlands' are three-dimensional socio-spatial category "claimed, appropriated, inhabited, shared, continuously negotiated, maintained and often even nurtured of co-presence and coexistence" (Iossifova 2014:2). Second, borders are heterogeneous and performative. Articulating in the midst of such diffusion, new and different types of borders emerged, beyond the mere material phenomenon, and are conceived today as multidimensional - economic, social, political and cultural - bodies. Multifarious and polysemic borders (Balibar 2002) can take many forms and perform differently according to the input. Like firewalls that differentiates between the good and the bad (Walters 2006:197), borders can differentiate between individuals in terms of class, nationality and identity (Wilson 2012) and produce variegated forms of access, rights ad subjectivity (DeGenova et all 2015).

As Hedetoft (2003) has put it, borders are 'asymmetric membranes' that operate with no reciprocity. Borders are not

univocally given or mutually recognised, but rather stories narrated by some and contested by others according to the historical, linguistic and political situatedness of different sorts of actors: nation-states, multinationals, diasporic communities, as well as sub-national grouping and movements (whether religious, political or economic), and even intimate face-to-face groups, such as villages, neighborhoods and families (Reece Jones 2009). As such, borders are essentially multi-perspectival, as they are constructed by a whole range of actors and governed by dissensus (Newman & Paasi, 1998; Rovisco, 2010; Rumford 2008,2012,2013,2014; Walters 2006, 2011).

Borders as Dispositifs

In order to contribute to the debate over the changing nature and expanding function of borders, it is useful to recall some conceptualisations in Agamben's theory - not because he offers an all-encompassing reading of borders, on the contrary he has rarely mentioned them directly, but rather because he offers instruments, utensils and weapons to think them critically.

In order to understand Agamben's theoretical contribution, though, there is the need to start from his interpretation of the thought of Michel Foucault (Bussolini, 2010). As Boano explains, "Foucault argues that modern biopolitics does not simply replace, but rather complement techniques of sovereignty and discipline, suggesting that it operates both as a production of the collective body of the population, as well as a production of individual disciplined bodies. For him discursive practices and governance arrangements are considered to be an aggregate of physical, social and normative infrastructure, put into place to deal strategically

with a particular problem. Foucault himself terms this aggregate dispositive. Introduced in 1975 when speaking of biopolitics as normative project, the dispositif is a key term in the analytics of power developed by Foucault which helped him to trace the different ways in which human being are transformed into both a subject, and an object, of power relations. Such theoretical model in Agamben's writing becomes the main target of an 'act of profanation', hence offering a distinct approach of resistance and emancipatory politics confronting oppressive regimes" (Boano, 2016: 116). For Agamben, the dispositive as a concept does not only explain the current governmental condition, rather, in its very essence, it already contains the germs to overcome its governmental power, allowing room for obsolescence, profanation and flight (Legg, 2011), which imply its political resistance and transcendence.

(1) "The Confession of the Flesh" (1977) interview. In Power/Knowledge Selected Interviews and Other Writings (ed Colin Gordon), 1980: pp. 194–228.

The term dispositif appears for the first time in 'Discipline and Punish' (1975), and then again in 'The Will to Knowledge' (1976) as the dispositif of sexuality (Cupido 2008; Bussolini 2010). In an interview from 1977(1), Foucault describes the dispositif as "a thoroughly heterogeneous ensemble consisting of discourses, institutions, architectural forms, regulatory decisions, laws, administrative measures, scientific statements, philosophical, moral and philanthropic propositions" And furthermore: "(..) what I am trying to identify in this apparatus is precisely the nature of the connection that can exist between these heterogeneous elements. (..) I understand by the term "apparatus" [dispositif] a sort of – shall we say – formation which has as its major function at a given historical moment that of responding to an urgent need" (Foucault 1977[1980]:194). This brief genealogical reflection point to the pragmatism of the concept and the very complex and multifaceted nature, despite the limit of the English/French

translation.

Much later, Giorgio Agamben broadens this definition, by writing that a dispositif is "literally anything that has in some way the capacity to capture, orient, determine, intercept, model, control, or secure the gestures, behaviors, opinions, or discourses of living beings" (2009:14). In both Foucault and Agamben dispositifs share a quality of productive and negative force, as "they are responsible for the creation of subjectivity and the ordering of lives, (..) they control and order which lives are worth preserving and which are not" (Frost, 2015:15)(2)

(2) Frost, Tom (2015) The dispositif between Foucault and Agamben. Law, Culture and the Humanities.

A further, but not dissimilar contextualisation of the term and its use is provided by Foucault when formulating his notion of governmentality, "a set of institutions, procedures, analyses and reflections, calculations and tactics that allow the exercise of this very specific albeit complex form of power, which has as its target population, as its principal form of knowledge political economy" (Foucault, 1991 [1978]:108)(3). Here, dispositifs are defined as essential technical means for the exercise of power, a specific type of power - governamentality - which, contrary to sovereign power (which is exercised by the prince over a territory) is exercised by the governor over a population through its economic management. It is precisely the correlation between government, economic management and dispositive that constitutes a departing point between Foucault' and what it is important to point out from Agamben's thinking.

(3) Foucault, Michel (1991 [1978]) 'Governmentality', trans. Rosi Braidotti and revised by Colin Gordon, in Graham Burchell, Colin Gordon and Peter Dupont & Pearce—Foucault contra Foucault 155 Miller (eds) The Foucault Effect: Studies in Governmentality, pp. 87–104. Chicago, IL: University of Chicago Press.

In the research and the reflection of the Italian philosopher, economics (oikonomia) originates from the Greek term oikos, and it means 'management of the house or family'. Somewhere around the XIV century, the notion of government starts being

(4) *The Latin verb "disponere" means: put in place separately, place here and there, distribute, set up, arrange, put in order - "an order which regulates and separates".*

associated with that of economic management. According to Foucault, de La Perriere defines government as 'the right disposition of things, arranged as to led to a convenient end' (Foucault, 1991 [1978]:93). Interestingly enough, the term disposition (dispositio(4)) is the Latin translation of the Greek oikonomia. The dispositif - which originates from disposition and oikonomia, thus represents the nexus between economic management and government, giving birth to governmentality and biopolitics (Agamben 2009, Bussolini 2010, Murray & Whyte 2011).

While Foucault traces the genesis of the dispositive making it coinciding with the development of governmentality and biopolitics, Agamben reads a different history. He traces the trajectory of the term connecting it to the 'theological genealogy of economy'(5). Economic theology has been operative since the Early Church Fathers in the attempt to save the concept of trinity from the allegation of polytheism. The Christian theological tradition appropriated the Latin concept of dispositio, to separate the ontology (the divine being) from the praxis (the divine management or providence); while modernity has inherited this paradigm and deployed it in the biopolitical government - which is nothing other than the art of exercising power, through dispositifs, in the form of a liberal economy (Agamben 2009:11).

Thus Agamben situates Foucault's governmentality in an economic paradigm, where sovereign decision-making is effected through an oikonomia (Boano, 2016:118). Although dispositifs are viewed as a broader ensamble(6), they have a "pure activity of governance devoid of any foundation in being. This is the reason why apparatuses must always imply a process of subjectification that is to say, they must produce their subject" (Agamben 2009:11). Accordingly, Agamben

(5) oikonomia, with Aristotle, is understood as the management of the household, and it is the opposite of politics (which pertains to the management of the polis). Paul translates the term into the Latin dispositio (around 100 a.c) to describe the management of the divine household within the theologic tradition of the trinity. Dispositio refers to the arrangement of elements according to a certain criteria and a finality – that emphasises the poietic, operational and strategic nature. The term dispositive originates here. It is essentially an economic concept, it is an instrument of pure governance, without any ontological fundament. God might use the porvidence to govern the beings, likewise power uses dispositifs.

(6) "Further expanding the already large class of Foucauldian dispositives, I shall call a dispositive literally anything that has in some way the capacity to capture, orient, determine, intercept, model, or control the gestures, behaviours, opinions, or discourses of living beings. Not only, therefore, prisons, the panopticon, schools, confession, factories, disciplines, juridical measures, etc. (whose connection with power is in a certain sense evident), but also the pen, writing, literature, philosophy, agriculture, cigarettes, navigation, computers, cellular telephones and – why not – language itself, which is perhaps the most ancient of apparatuses" (Agamben, 2009:14).

proposes a massive (in his own words) division: on the one hand, living beings, and on the other, dispositifs in which living beings are incessantly captured: "To recapitulate, we have then two great classes: living beings (or substances) and dispositives, and between these two, as a third class, subjects. I call a subject that which results from the relation and, so to speak, from the relentless fight between living beings and dispositives" (Agamben 2009:14).

The above reflection of the genealogy and the notion of dispositif can be applied to the current conceptualisations of borders in several ways: to expand the notion of what is a border, in order to include a more heterogeneous set of elements (spatial and discursive instances, such as regulations, norms, codes, narratives, savoirs)(7); and to better understand the nature of borders and their functioning in the forms of capture, orientation, interception and subjectivisation(8).

(7) Accordingly, we can include: single spatial dispositifs (a simple wall); sets of spatial and technological dispositifs (a wall, cameras, checkpoint and patrol route that form a border fence); complex networks of spatial, technological, discursive and normative dispositifs (bypass roads and planning regulations that enable the formation of an enclave).

Even if it is not possible for a subject to escape the control of a dispositif, or to utilize the dispositif to construct a form of resistance and freedom which transcends the individual, still, according to Agamben, a dispositif can be deactivated via what he called an act of 'profanation'. Despite the large number of studies on the concept (to name but few, Boano&Talocci 2014; Vaughan-Williams 2009, Salzani 2012, Murray 2011, Watkin 2014, de La Durantaye 2008, Doussan, 2013), it seems the argument in connection with it is not exhausted. As Boano (2017) suggests, while Foucault sees transgression and resistance as being possible in the dispositives, for Agamben, the only resistance, which is effective against the totalizing power of the dispositif, is the construction of a 'form-of-life', "a life which is lived immanently and therefore not reliant upon dispositifs to be constituted, nor any form of transcendence" (Frost, 2015:17).

(8) For instance, the function of a borderwall is to capture the space and to produce two entities with different values (sovereignty, use, etc); the function of a border fence is to orient access and use, to intercept flows and produce subjects with different regimes of rights -the resident, the visitor, the worker, the citizen, the migrant, etc; the function of a fenced enclave is to control flows, data and behaviours.

This new form of life is related to the gesture that Agamben introduces with the concept of profanation in 'What is an Apparatus?' (2009) and 'Profanations' (2007), although the concept is connected with his early work and his entire ouvre is traversed by the sacred and profane dialectic (de la Durantaye 2008, De Caroli & Calarco 2007; Boano 2017). For Agamben the sacred is what has been removed from the human realm (profane) towards the divine through an act of sacrifice (consecration). The shift from the profane to the sacred is not mono-directional: any object can be made sacred and, conversely, profane – as every dispositif contains the theoretical possibility for emancipation. Profanation is then the act of returning the consecrated object to the free use of mankind (Agamben, 2007:83).

Free use is what is restored to its original availability, after a process of separation (consecration). Dispositifs such as borders, enact separation by making spaces impossible to use. Profanation is by contrast what restores the common use by neutralizing the apparatuses of power through subversion of meanings. "Free usage of mankind" means a "usage without rights, a lawless use, a use with no ownership, a pure mean without ends" (de la Durantaye, 2008). For instance, a fenced space is a space consecrated to private use by an act of separation from the common usage. How to restore its free use? By replacing its old practical use (or function) with a new use: a pure use without finality (Boano &Astolfo, 2016:15).

Agamben offers an explanation of the meaning of free use by looking into the connection between the sacred and the play, a connection where "everything pertaining to play once pertained to the realm of the sacred" (Agamben, 1993:70). Playing, turning things into games, allows a new and free use

that is no longer tied to their origins in the sacred sphere. Play is a form of profanation and temporal disruption that deactivates both the logic of capital and the temporality that governs it (Murray, 2011:152).

Further, as Dousson (2013) highlights, Agamben in "Praise of profanation" exemplifies profanation through the cat and mouse game: 'The cat's play frees the hunting behavior from its "genetic inscription" as exclusively directed toward the end of the capture and death of the mouse, both liberating the mouse from being prey as well as exhibiting the hunting behavior as pure means. Through its deactivation of the hunt, the cat's game with the yarn renders inoperative its predatory character and opens it to new use, but this play is admittedly episodic, the mouse's respite is only temporary, and the tale remains one of capture and evasion—a cat and mouse game'(9).

(9) (Doussan J. (2013) Cat-and-Mouse Game. In: Time, Language, and Visuality in Agamben's Philosophy. Palgrave Macmillan, London.

Profanation has a positive meaning, a meaning of possible solution and of hope for Agamben. As Boano puts it "The resistance to the dispositif is already in the world. We are not waiting for a revolutionary event, but rather to ignore the need to progress and actualize a better world. This resistance to oikonomic government does not mean the utter rejection and removal of all dispositifs, or their overturning. Rather, this resistance is a withdrawal from the oikonomic system, and the leading of a life that would not accept the logic of dispositives" (Boano, 2017:120).

The paradigmatic border

The current proliferation of dispositifs and the proliferation of border-dispositifs is creating new forms of subjectivity, as well as spatial devices and territorial operations quite

more complex as performative machines. In order to further understand this in different contexts, there is need to introduce another concept recurrent in Agamben's work: that of paradigm.

Paradigm is a figure that appears quite frequently, in the work of Agamben, also with the name of 'example'. It makes the first appearance in the third chapter of 'The Coming Community' (1993), titled precisely 'Example', and is further explained in the 'The Signature of all Things' (2009), a book devoted to methodology (Watkin 2014). In the essay What is a paradigm (2009:9), Agamben explains the role of a paradigm: "to constitute and make intelligible a broader historical-problematic context". In an interview, Agamben adds that "when I say paradigm I mean something extremely specific – a methodological problem, like Foucault's with the Panopticon, where he took a concrete and real object but treated it not only as such but also […] to elucidate a larger historical context" (de La Durantaye, 2009:218).

As Boano explains, Foucault's panopticon stands to disciplinary power and governmental control as a paradigm. "As historical causality, Bentham's design had minor influences in the development of a type or a practice, rather it exemplified more beyond the historical influence it exerted: the full realization of institutional control. In Foucault's hands, the panopticon become a paradigm for an entire governmental model. Panopticon was not only wide-ranging in a given moment in time, it was an example of something wide-ranging over time" (Boano,2016:13)(10).

(10) Boano, C, 2016, Jerusalem as a paradigm. Agamben's 'whatever urbanism' to rescue urban exceptionalism. City, vol 20, 3. Pp 455-71.

According to Agamben, a paradigm is something that cannot be captured by an antinomy (general vs particular), because it is neither general nor particular. "On the one hand, every

example is treated in effect as particular case; but on the other, it remains understood that it cannot serve in its particularity". (Agamben 2009:14) As such, the paradigm is neither inside nor outside a certain set. Rather, it is a simple member of a set as well as the defining criteria of a set (De Caroli, 2011). With other words, a paradigm is at once embedded in a given historical situation and a tool for better understanding any historical situation. As such its goal "is to render intelligible a series of phenomena whose relationship to one another has escaped, or might escape, the historian's gaze" (de La Durantaye, 2009:350).

As Boano puts it, for Agamben, "the paradigm does not function merely as lens through which we see things that are already there, it not only renders intelligible a given context, but it "constitutes it". (..) [A paradigm is] a singular case that, isolated from its context, taken as exemplary and then risen up, constitutes this isolation by making intelligible a new set that if constituted reveals its own singularity; and this means that it is "deactivated" from its normal use, not so that it can move into a new context, which would be simply metaphoric, but so as to present the rule of its original usage" (Boano, 2016:114). Agamben further explains that paradigms are neither inductive nor deductive, but rather a relation of parts. Being so, paradigms are 'peculiar forms of knowledge' that move between singularities and require the 'deactivation of the particular from its normal usage, so as to understand its rules of use.' (De Caroli, 2011, Watkin 2014).

These dynamic analogical relations disclose new potential comparabilities among singularities, exposing connections among concepts and spaces, but without fixating concepts and spaces once and for all. The concept of paradigm unleashes the possibility to engage a conversation (Robinson,

2014) between different border contexts preventing from the normalisation of specificities and avoiding simply providing urban cases in contrast to dominant others. Moving to define borders as paradigms enables their extrapolation beside the dispositio although at large, to be moved into a wider domain, to further explore them in the urban environments where the nuances of space and politics in different context can be reincluded.

The anomic spatiality of borders

Medellin and Beirut, as many contemporary cities in the global south and north, are paradigmatic laboratories of division where borders operate as dispositifs. Both cities have a multifarious and compound system of borders, consisting of spatial and discursive elements, tactics and techniques, arranged as to separate flows, bodies and space and keep ethnic and social groups apart through the stratification of rights and citizenship; and to maintain division increasingly asymmetric, by shrinking availability of space, access and use of minority and marginalised groups.

Spatial dispositifs of division are highly spectacular and recurrent: their strategic objective is to capture and separate space, prevent access and orient mobility. Gated communities and walled enclaves, perform to filter access to residential and working spaces. Highways, toll-ways and other premium networks contribute further in shaping the border condition of the city. They are supported by discursive dispositifs (ie. planning and transport policy) and involved in co-generative processes of division (i.e. shrinkage of public space and car dependency). Discursive dispositifs are less visible and tangible, but equally effective in building and managing borders in the city; their strategic objective is to determine the use of space,

access and mobility according to ethnicity, race, gender, class and income. Further invisible borders embedded in multiple others are created by car driven urbanisation, transport policy, private transport propaganda and construction of roads, as a tactics and techniques to produce and maintain difference in average mobility within social classes and groups. The rhetoric of security is employed to legitimate production of other dispositifs, such as the self-reclusion in gated communities and the use of car as a safe mean of transport. The talk about fear and the permanent militarisation of the space are aimed to produce symbolic violence, by means of ubiquitous surveillance and fragmentation of space, and the subjugation of the other, through everyday humiliating and time-wasting rituals of border crossing. Urban policy towards informality has shaped invisible borders between planning statuses, in turn ignoring, tolerating or criminalising (eradication programs), or containing, controlling and whitening (gentrification, privatisation). Dispositifs employed as tactics and techniques include isolation and impoverishment of certain peri-urban areas, based on the drastic reduction of people's and goods' mobility and decrease of land availability, which in turn produces limited access to labour market, unemployment, and forced displacement.

However, these spatial and discursive dimensions do not produce a clear cut pattern of division, rather a "grey" one, with different grades of tenure, formality, legality, citizenship, rights and access. Divisive techniques and tactics are not always left unchallenged; individual and organized groups struggle makes room for protest and other forms of resistance.

Borders are conventionally represented as dual. Even the recent literature that considers both the divisive and the relational character of borders, presents them as a choice

between two options, as an 'either or' condition. In reality, borders proliferating in urban contexts are not dealing merely with exclusion, a "crude but blatant separation", but with a much more sophisticated and blurred regime, formed by indistinct, in-between spaces, and 'other' practices. When the binary code of inclusion/exclusion gets blurred, the alleged antinomian nature of borders gets suspended, producing something else.

The term antinomy represents two forces or tensions (i.e. laws, norms or habits) that are irreconcilably opposed. Beyond this binary code, Agamben offers us the possibility of a third zone, the so-called zone of indistinction that "indicates the moment at which conventional metaphysical oppositions, [..] are given up or become unavailable" (Agamben, 2003), where "the dividing line between citizen and outlaw, legality and illegality, law and violence, and ultimately life and death are strategically and at times fatally blurred" (Downey, 2009). The third zone is thus where the law, the norm or the habit become indistinguishable and where the nomos is suspended. The term anomie means precisely "lack of nomos" (of law, norm or habit) and can be employed as a synonym of the term indistinction.

The anomic or indistinct space describes thus the in-between space that cannot be captured by any antinomy (opposing nomoi), the lacunae between two instances where none of the two instances is true, allowing us to dismantle the concept of border as a dilemma, namely as a choice between two rigid alternatives, in order to open up to new possible 'solutions'. Here lies the elusive, the continuously changing. Here it is possible to situate those intermediate/in between practices, that define, challenge and change the very nature of border; here the profanation can happen.

Agamben connects the space of indistinction, or anomie, to the concept of profanation. Since antinomy regards the simultaneous presence of two discourses, or nomos, or laws, without the possibility of any reconciliation, the only solution is the anomie or the absence of law. Lawlessness is precisely what Agamben highlights as a possibility of profanation, calling for the return of the dispositive to the "free usage of mankind".

Conclusion

This section articulates a reflection on urban borders starting from Foucault's and Agamben's theories and the related concept of dispositive, and paradigm. The border, understood as a materialisation of Foucault and Agamben's dispositif, is a mechanism for dividing and governing populations. This is conceptualised as a network of elements that manifests in different ways: spatially; in discourse; and as both tactics and techniques. Looked through the lens of the paradigm, borders' role of usage can be extrapolated, allowing the comparability of border spatialities amongst different contexts. Medellin and Beirut - paradigmatic of different yet intelligible processes of border-making – can thus engage in a wide and global conversation which is beautifully articulated within the BUDD students projects showcased in the book.

Although borders are often symbols of power, considered as important at a geo-political level, they also define everyday lives. They become internalised and impact people unequally. The border is not, however, impenetrable or unable to be challenged. Borders are constantly worked and re-worked by multiple agents (state, international bodies, individuals) beyond any conventionally simplistic conceptualisation. The border is something which can be resisted, redefined and deactivated.

Actions, counter-dispositifs, are evident in many forms; they may be large-scale, disruptive or violent acts against the border itself, or, be smaller and more subtle. Border-dispositifs and counter-dispositifs in many ways produce one another. If the presence of a dispositif necessarily implies its opposite, also urban design, which is a dispositif itself, can produce counter-dispositifs. It is in this light that the BUDD students' project could be interpreted, as a constellation of small acts of profanation.

Finally, borders remain paradigms of the present global condition. Any analysis of such condition, as the one performed in the BUDD studio, have incorporate the dimension of complexity and how it is constructed, produced and imagined by various dynamics of power, with many variables at play, functioning, unfolding and incessantly become something different than before. This is what Pieterse (2008) calls "constitutive complexity," one that needs to be mapped out, not by simply listing the different powers at play in an urban context, but by highlighting "the practices through which power operates, the symbolic and the material effects power produces and its performance" (2008:08). This forces us to think broadly about the borders and agency entailed in city making, the range of actors involved 'creatively, logistically and politically' in the planning, development and construction of cities. The everyday task of making, resolving, stabilizing, running, controlling borders, is worked out in a multiple sites of interactions, production, calculation and regulation. Borders then are both a category (a spatial description) and an issue (a social process) that remains incomplete due to its shifting nature, depending on a series of elements –economic, political, experiential– that are traced and developed in most contemporary urban transformations.

References

Agamben, G., (1998), Homo Sacer: Sovereign Power and Bare Life, Stanford University press
Agamben, G., (2005), State of exception, University of Chicago Press
Agamben, G., (2009) What is an apparatus? Stanford CA press
Balibar, E (2002) Politics and the Other Scene Chapter 4: what is a border (conference paper, 1993)
Balibar, E (2009). "Europe as borderland." Environment and Planning D-Society & Space 27(2): 190-215.
Bigo, D (2002) Security and Immigration: Toward a Critique of the Governmentality of Unease, In Alternatives: Global, Local, Political, vol 27, issue 1
Bialasiewicz, L. Minca, C (2010). "The 'border within': inhabiting the border in Trieste." Environment and Planning D-Society & Space 28(6): 1084-1105
Boano, C. (2017). The Ethics of a Potential Urbanism. Critical encounters between Giorgio Agamben and architecture. Design and the Built Environment. London: Routledge.
Boano, C., & Astolfo, G. (2015). A New Use of Architecture, the Political of Agamben's Common Use. ARQ, 91 (91), 15-25.
Boano, C., Talocci, G., (2014), The politics of play in urban design: Agamben's profanation, in Design Philosophy Papers, Volume 12, Number 1, available at http://www.bdigital.unal.edu.co/39005/1/43008-199220-1-PB.pdf
Bussolini, J., (2010) What is a Dispositive?, Foucault Studies, No. 10, pp. 85-107 available at: http://rauli.cbs.dk/index.php/foucault-studies/issue/view/400
Cupido, L., (2008) L'urgenza della sicurezza. Materiali foucaultiani per l'analisi di un dispositivo biopolitico, PHD dissertation, Faculty of Law, University of Naples, available at: http://www.fedoa.unina.it/3239/1/%E2%80%99urgenza_della_sicurezza_cupido_luigi.pdf
DeGenova, N. Mezzadra, Pickles, (2014) eds Cultural studies, Routledge
de la Durantaye, L., (2008), Homo profanus: Giorgio Agamben's Profane Philosophy, in: Boundary n. 2
Foucault, M., (1991 [1978]), Governmentality, in Burchell, G., Gordon, C., Frost, Tom (2015) The dispositif between Foucault and Agamben. Law, Culture and the Humanities.

Iossifova, D (2014) Borderland urbanism: seeing between enclaves, in Urban Geography, 36, vol 1
Mezzadra (2006) Diritto di fuga. Migrazioni, cittadinanza, globalizzazione [translation: The right to escape. Migration, citizenship, globalization], Ombre Corte, Verona.
Mezzadra, Neilson (2013) Border As Method, Or The Multiplication Of Labor, Duke University Press, Durham & London.
Newman, David, & Paasi, Anssi (1998). Fences and neighbours in the postmodern world: Boundary narratives in political geography. Progress in Human Geography, 22(2), 186–207
O'Dowd (2010) "From a 'borderless world' to a 'world of borders': 'bringing history back in'" Environment and Planning D: Society and Space 28(6) 1031 – 1050
Paasi (2012). "Border studies reanimated: going beyond the territorial/relational divide." Environment and Planning A 44(10): 2303-2309.
Pieterse, E (2008) City futures, confronting the crisis of urban development, London
Rajaram & Grundy-Warr (2007) Borderscapes: Hidden Geography and Politics at Territory's Edge (Minneapolis: Minnesota University Press, 2007)
Reece, J (2009) Categories, borders and boundaries, In Progress in Human Geography,
Rovisco (2010) Reframing Europe and the global: conceptualizing the border in cultural encounters Environment and Planning D: Society and Space 6, 1015 – 1030
Rumford, C (2012) Towards a Multiperspectival Study of Borders, Geopolitics
Rumford, C (2014) Cosmopolitan Borders, Palgrave-MacMillan
Salzani, C (2012) The kingdom and the glory: for a theological genealogy of economy and government (Meridian)
Vaughan-Williams, N (2009) Border politics the limits of Sovereign power, Edinburgh University Press
Walters, W (2011) Foucault and Frontiers: Notes on the Birth of the Humanitarian Border
Walters, W. (2006) Border control, European Journal of Social Theory, vol 9, issue 2
Wilson, T (2014), Borders: cities, boundaries, and frontiers, in Nonini, D. M., A companion to Urban anthropology; Wilson; T., Donnan, H., eds., (2012), A Companion to Border Studies, Wiley-Blackwell.


Dinanda

Drawing The Line: The Calculated Production Of Urban Borders

Ricardo Martén

Demarcation Points

An often-repeated story describes the origin of the 1949 Armistice Border agreed between Israel and its Arab neighbours: in complicated conditions and limited by the scale of the drawing itself, the Israeli commander Moshe Dayan drew a thick green line with a grease pencil over the negotiation map, determining the fate of hundreds of kilometres for decades to come. Mathematically speaking, lines have no thickness, yet in most cases the production of plans, maps, diagrams and projections relies on those arbitrary millimetres to enforce divisions and separations (Lambert, 2015). Although negligible in a building layout, the implications of an initially circumstantial width are physically calculable when they cover large stretches of space. In the case of Jerusalem, for example, the Green Line would cover nearly 80 metres of territory, not only on the surface on the ground, but in its volumetric extrusion.

As Stuart Elden mentions, "borders only become possible in their modern sense, as boundaries, through a notion of space, rather than the other way around (…) Space, in this modern understanding, is often something bounded and exclusive, but more crucially is something calculable, extended in three

dimensions" (Elden, 2013). The possibility to recognise these boundaries, however, is not always immediate. A wall, a barrier, or a barricade can guide and materialise an abstract line with clarity, but most urban environments are filled with boundaries that are only identifiable or made visible by uncovering the contextual layers that set them in place. After the Six-Day war of 1968 the Green Line was no longer the dividing line, eventually 'disappearing' as a boundary. In a provocative action, Swiss artist Francis Alÿs tried to redraw the line himself in 2004: captured in a grainy video, a series of random cuts show Alÿs walking the streets of Jerusalem, nonchalantly grabbing a can of paint that drips green paint as he walks by (Tate Modern, 2010). The act's power lies in the simplicity of its craft: passers-by look with confusion as the Green Line is being redrawn into its original place, which is now just part of the continuum that shapes Jerusalem's everyday city-life.

The Israeli-Palestinian case is, of course, not unique. Just in the Middle East and the Mediterranean, there are a series of historical, and colour coded, demarcation lines: the Blue Line between Lebanon and Israel, the Purple Line between Syria and Israel, the Green Line in Beirut, and the Green Line in Nicosia. All these lines, the product of war and conflict, were strategic tools at the service of geopolitical arrangements, which then translated into the material expression of division and separation (Calame and Charlesworth, 2012). The power of these lines, and many other demarcation lines around the world, resides in the absolutism of their statement: they become landmarks on their own right and the administrative negotiation of territory at its most polarising moment, when they become the last resort to sustain a semblance of order. Manufactured borders like these are intended to 'hold the line' and enforce, through securitisation, ideological grand-

standing, protectionism, or outright bigotry.

But, as mentioned above, the constitution of a border is as much an expression of its physicality, as it is a reflection of the historical context that fixes it in place. For every Mexico-United States border Wall, there are countless, smaller borders being produced and crossed over, far from official administrative or treaty lines. Cities, in particular, are made of these borders, which exist because the paradigm of urbanity is not so much its seamless continuity, but the contested clusters that make its whole.

Separation Lines

The idiosyncrasies of a place define its very essence. The character that surges from every urban area is, certainly, the continuity of its collective identity, but also the product of inevitable randomness. Border-making, or the social process of spatial differentiation, can occur as part of the inevitable limit of said character or identity. Migrant neighbourhoods, special economic zones, civic districts, geographic landmarks; these and other multiple examples determine regions that are self-bound by the circumstances behind their design and aggregation. In this sense, border-making is a permanent act of urban identification, the natural creation of imaginary but effective lines that help determine what exists within its limits. As the BU3 studio has aimed to highlight, many border-making practices are consuetudinary and rarely exceptional, at least those that are ingrained in the local systems of exchange, communication and mobility. However, cities are also ground for deep divisions that come from rather insidious mechanisms: class divide, xenophobia, limited mobility, electoral manipulation, exclusionary development and more.
Cities, from north to south, are shaped by a series of

tensions and physical separations. Migration to urban areas has increased populations and sustainability's critical mass, as well as the overall diversity of inhabitants: "differences and identities in cities are constituted in multiple and complex ways in multiple spaces of the city, and shift and change producing in turn different city spaces and new boundaries and borders" (Bridge & Watson, 2008, p. 259). The differential, however, is often anchored in purposeful segregation or discrimination, creating urbanism practices filled with ideological bias and, worse, exclusionary policies aimed at making people invisible in their own right. The many different kinds of reactionary border-making which are manifested in space confirms the multiple facets of this process. Under this light, physical borders that exalt segregation are not as clear-cut, and instead it is the subjacent condition of official imposition what triggers liminality across the urban landscape; as the many interventions of the design studio have shown, border-making practices are inherently political.

In Beirut, for example, divisions have been established from different entry-points. On one hand, there is a loaded historical past that, still to this day, reminds the city of its conflicted background, and the dramatic effects of intense periods of war. Trauma and historical alignments contribute to entrench factions, in many cases out of resentment, in others out from the natural evolution of cultural dynamics that corner groups against each other, even if they are generations removed from the original conflict. On the other hand, the city has experienced the inevitable distinctions that come with markets neo-liberalisation, particularly in the aggressive planning developments that have shaped Beirut's contemporary skyline. Although more evident and very much a constant typology, the gated communities and luxury blocks that continuously appear, are an evident pattern of more

complex relations that speak of power, social statuses and a struggle for territory. The strong disputes for informal sites (craved by real estate pressures) are shadowed by an inflexible and authoritarian model of land planning that supplies at all costs within an impassive model of development.

In Medellin, separation lines have been markedly set by conflict, mobility and topography. Even decades after experiencing some of the most remarkable peaks of urban violence, the legacies of disputes among criminal organisations, paramilitary groups, guerrillas and a weaponised political apparatus are palpable. Historically marginalised groups have resorted to inhabit in the peripheries, limited by complex topography and access to services, struggling between informality and control over their territory. At the same time, a buoyant period of investment and growth has put the city at the forefront of 'smart' development, producing state-of-the-art areas supported by Medellin's powerful planning system. And although this turn has brought myriad opportunities, the benefits can also be ruthless: poorer residents forced to leave their lands, with little if no option to resist the onslaught brought by efficient global politics.

Asymmetrical Planes

Just like Beirut and Medellin, there are many other examples of how urban borders produce serial collisions between political and social interests, expressed in distinct typologies of divisions. More important though, is the realisation that this follows a transformation in the production of built space; the claim for territory is superseded by the asymmetrical power relations afflicting most cities in the south. Contemporary development, from Accra to Lima, is merciless and relentless: neighbourhoods are homogenised, and distinctiveness is

graduated according to marketing standards and international values rather than the unexpected messiness that comes with locality. And although the idea of 'local' is valued and cherished as an asset, it is usually co-opted as part of an urban spectacle, as a seal of approval to show that neoliberal development has room for the quaint and community sensibility. As most cases show, however, this branded idea of place is unnatural to those who fall victim to its path, who are efficiently displaced in favour of the profitable advancement of progress: "the motivation behind these 'projects' is to make the city a shining spectacle without any trace of contamination, surprise or difference" (Korkmaz & Ünlü-Yücesoy, 2009 p.4).

Although these unbalanced dynamics seem inevitable, the BU3 studio has tried to emphasize the value of resistance through design, activism and political involvement. Despite territorial disadvantages, the history of cities is full of multi-scalar ways of reverting, even if momentarily, the top-down mechanisms of spatial imposition. Border-making practices can be diverted, re-routed and mapped through different lenses, introducing creativity into critical thinking and planning. Far from simple or naïve, the three years of this Comparative Urbanism module have produced a thoughtful catalogue of borders as rethought by our students. Instead of opting out from the reality brought by borders, these interventions have embraced the nature of division in order to propose, criticise or theorise about the very nature of division, respectful of the cities' history, but bold enough to problematise reality and build a thought-provoking representation of the practices already in place.

Representation, however, happens in many ways: images, signs, buildings, motifs, and objects. When walking past any given urban environment, design and iconography becomes

inherent to the experience. As the studio has demonstrated, the visibility of urban borders is often atomised into the citizens themselves, who 'carry' the significance of the border as they move and act. Activists who carry shirts and protest signs; police uniforms and vans with their respective identification; scattered protest graffiti describing a random story of desperation and anger; signs and papers pointing at specific landmarks or events; political flags flying above informal houses. The nature of the city is to be under constant claim, although from different perspectives: first, the imposing planning model that finds comfort in patterns, where it seems as if everything is branded, labelled and identified –at least the design paraphernalia and operation constructed around the contemporary city. Second, an undercurrent of opposition from a mostly voluntarily nameless mass, that finds power in collective anonymity to avoid the perils of retaliation. Anonymity, which is extremely damaging if imposed, can also be subverted as a fundamental plane of individual freedom, the liberty of still being able to retain the prerogative of agency. And this anonymity is precisely what the official power structures intensely trying to counteract with more aggressive procedures of filtering, control and legal manoeuvring.

Returning to Elden's extremely pragmatic notion, for all the haphazard production of borders, spatial divisions have, in essence, calculable dimensions. Although the semantics of calculation might seem like a series of neutral variables explaining a given political scenario, the selection and promotion of specific ones (wealth-poverty, land ownership, affiliations, etc.) show the dependency between technocracy and the numbers that aid its discourse. More frequently, the quality of governance has been equated to indicators, the measures and the data that are chosen as sign of its supposed sophistication, and as means to shield policy vacuums through

numerical smokescreens. In practice, however, these are the numerical justification for a particular brand of power that favours a specific type of growth and which retaliates to difference through stringent methods that push people who can't fit the mould of a particular kind of development. But borders are not homogenous blocks with absolute variables of exchange. This is a process with myriad layers, where manifold networks are at play, where people hardly fit into the 'actor' or 'stakeholder' labels institutions so wish to apply in order to make a clean sense of it. In the collective narrative developed around how people become segregated –a process anchored in the chaotic, blurred relations that spring from countless individual trajectories, many have chosen to filter its complexity through ideological shortcuts and financial leaps.

Radical Volumes

The way cities are being built towards the future will certainly transform the meaning of being a citizen, as has been the case historically. Citizens are very much the result of the space they are given. As Davis points out, "we are dealing here with a fundamental reorganization of metropolitan space, involving a drastic diminution of the intersections between the lives of the rich and the poor, which transcends traditional segregation and urban transformation" (Davis, 2006, pp. 118-119) The more borders in the city and the more exceptional the spaces, citizenship will be equally marginalized and split apart. The main victims in cities subjected to imposed borders are the individuals, particularly those who cease to be included in the law, who becomes anomalous, who are marked, and who become outsiders even while being deeply rooted in space. It speaks of a new segregation, where space is relative, and the separation occurs in the administrative process that defines its boundaries. And here lies the main challenge: a

transformation of citizenship that calls for graduating the levels at which it is just partially obtained, and to what extent groups of inhabitants will slowly be recognised despite their vulnerabilities and limited access.

Looking ahead, the pedagogical task remains to understand these transformative processes in time, and not lag behind the powerful rhythm of discriminatory production of space. Just as the city can be victimised by prejudiced ideologies, it still has the vibrancy of plurality as its main asset. As Tafuri suggests, "the contradictions, imbalances, and chaos typical of the contemporary city are inevitable –that such chaos in itself, in fact, contain unexplored riches, unlimited possibilities to be turned into account" (Tafuri, 1969 p. 29). The BU3 studio, as an extension of the BUDD programme and the DPU's ethos at large, is committed to the exploration and critical analysis of urban life and promote the production of alternative modes of planning city-making –border-making included. Rather than normalise differences, there is value in showing how cities are a tapestry of distinctive multiplicities. At the same time, however, there is a conscious need to observe the continued march of urban segregation and exceptionality as the motors of transformation, were laws and regulations serve the exercise of power over the weakest, transforming cities into a disconnected collection of radical volumes, independent from each other and isolated by design.

It is a common idea to believe that technology and social progress have somewhat reduced the importance of traditional borders. Although this is certainly true in many cases, there is always the risk of falling into reductive narratives. Still today, millions of urban dwellers experience the rough realities of promoted division and separation, where being ostracised by origin, religion, class, beliefs or allegiances is commonplace

and accepted by society at large. Discrimination, and the border-making practices that materialise it, are part of a carefully calculated planning apparatus, which can easily transform the future of a population with the simple tracing of a line on a map. Despite cultural and political distances, emergent cities of the south can feed from their experiences, acknowledging the global pressures brought by market capital and political ideologies, as well as the damaging legacies these have on their populations: the spatialisation of asymmetrical power and the triumph of estrangement.

Although the presence of borders is intrinsic to contemporary urban forms, the capacity to distinguish their purpose, their causality and their ideological departure remains a fundamental challenge for design practitioners. In urban design, the neoliberal modes of production have constantly found an additional, powerful tool of perpetuating a ruthless spatial model; the need for exclusion implies a reliance on border-making to guarantee the success of any chosen pockets of privilege. However, urban design can be equally valuable in contesting this same notion: the capacity to revert the balance of urban power relations, bringing to the fore tools and methods to provide agency to those aiming for a just urban coexistence. And as long as this drive remains present (in academia, in urban practice), the challenge of developing urban transformation through tolerance, inclusivity and ingenuity should be an exciting alternative that, perhaps, can eventually subvert and overtake the norm.

References

Bridge, G. and Watson, S. (2008). *The new Blackwell* companion to the city. 2nd ed. London: John Wiley & Sons.

Calame, J. and Charlesworth, E. (2012). Divided cities: Belfast, Beirut, Jerusalem, Mostar, and Nicosia. Philadelphia: PENN, University of Pennsylvania Press.

Davis, M. (2006). Planet of slums. London: Verso.

Elden, S. (2013). *Territory without Borders | Harvard International Review.* [online] Hir.harvard.edu. Available at: http://hir.harvard.edu/article/?a=2843 [Accessed 10 Apr. 2018].

Korkmaz & Ünlü-Yücesoy (2009). *Istanbul Living in Voluntary and Involuntary Exclusion.* Istanbul: Diwan.

Lambert, L. (2015). *Thinking about the Green Line in Palestine: Its Thickness and its Obsolescence - THE FUNAMBULIST MAGAZINE.* [online] THE FUNAMBULIST MAGAZINE. Available at: https://thefunambulist.net/history/thinking-about-the-green-line-in-palestine-its-thickness-and-its-obsolescence [Accessed 14 Apr. 2018].

Tafuri, M. (1969). Toward a Critique of Architectural Ideology. In: M. Hays, ed., Architecture Theory since 1968, 1st ed. Cambridge: MIT Press.

Tate Modern (2010). *Francis Alÿs. A story of Deception: room guide, The Green Line | Tate.* [online] Tate. Available at: https://www.tate.org.uk/whats-on/tate-modern/exhibition/francis-alys/francis-alys-story-deception-room-guide/francis-alys-4 [Accessed 10 Jul. 2018].

PART 2

MEDELLIN-BEIRUT



Comparative Urban Design Studio

Catalina Ortiz

The Comparative Urban Design Studio is a pedagogical strategy for active spatial knowledge co-production. The work showcased in the upcoming section portrays the different ways in which students and staff engage in experimenting and exploring different ways to frame the urban condition comparatively using design as method of investigation. The studio project prepares students to enact positive change by embracing the complexity of thinking and devising strategies of spatial intervention and re-orienting existing design for development processes toward more just, sustainable and equitable spatial outcomes.

The Studio unfolds in a comparative investigation between variegated contexts, without seeking out similarities, but rather learning through differences. Since, "the global south is the new urban epicentre" (Parnell, Robinson, 2012: 595) the studio explores different urban innovations as well as approaches to spatial practices. In doing that, the studio seeks to acknowledge the increasingly multidirectional learning across contexts. As Robinson suggests comparative urbanism is aimed at "learning through differences, rather than seeking out similarities" (2011:17). Comparison is possible between cities that are different, because cities today are shaped by processes that stretch well beyond their physical extent.

< The so-called "Egg" theatre in Dowtown Beirut, Lebanon, September 2015. © Michele Spatari / 2015

The comparative framework is conceived as simultaneous exploration of contingent and universal realities. It is aimed at launching analysis from specific contexts into wider conversations on aspects of contemporary urban life. We use Robinson's "reformatting urban comparativism" (2014) to explore simultaneuosly in the sites of interrogation four tactics: reading strategies, composing bespoke comparisons across different outcomes, tracing connections to inform understanding of different outcomes, launching analysis from specific contexts into wider conversations. As Peck reminds us:

"The ongoing work of remaking of urban theory must occur across cases, which means confronting and problematizing substantive connectivity, recurrent processes and relational power relations, in addition to documenting difference, in a 'contrastive' manner, between cities. It must also occur across scales, positioning the urban scale itself, and working to locate cities not just within lateral grids of difference, in the 'planar' dimension, but in relational and conjuncture terms as well" (2015:162).

Urban comparativism in the context of the studio is understood as a pedagogical strategy to grasp the complexities of the simultaneity of situatedness and interconnectedness of contemporary urbanisms. The comparative urban intervention framework aims to: synthesize urban dynamics in contrasting contexts, refine conceptual approaches to spatial interventions, develop a method of spatial action research, balance the level of abstraction of principles and guidelines with the specificity of places conditions and identify personal research interest on urban issues. Therefore, the studio explores relational urban intervention frameworks in different contested urbanisms to appeal the multicultural background of the students and maximize the learning experience.

Figure 3. Map of Medellín. Source: Carmen Abouamra

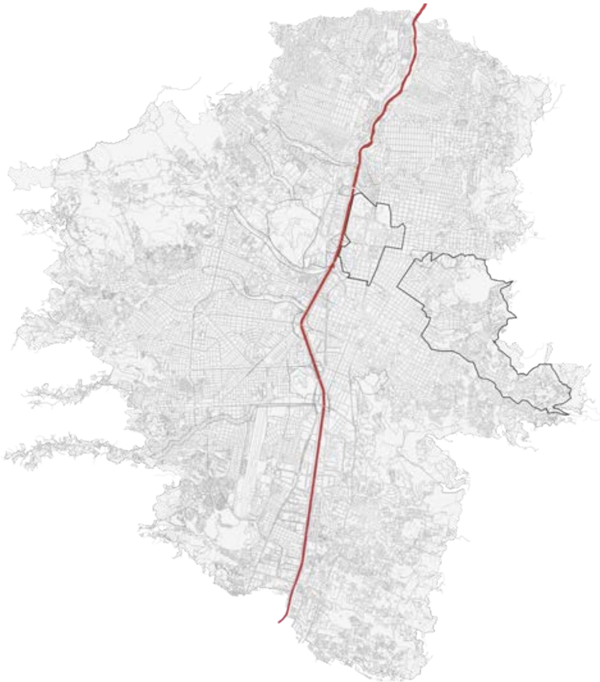
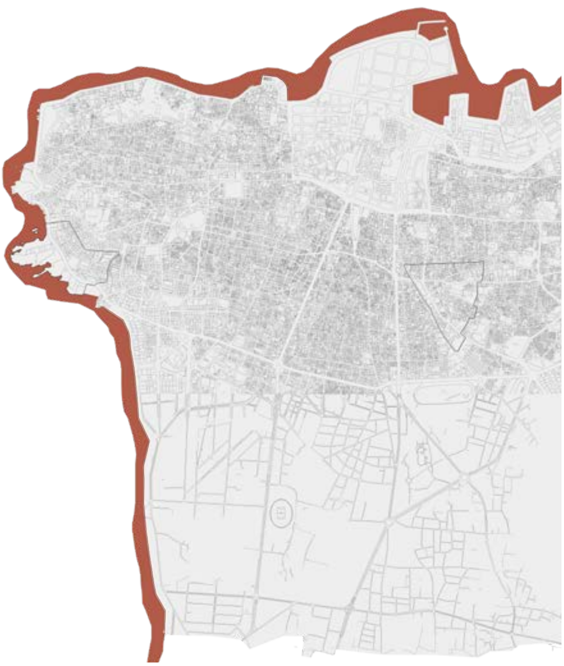


Figure 4. Map of Beirut. Source: Carmen Abouamra



The studio explores the multiplicity of urban borders in the context of two contested cities across different contexts: Middle East and Latin America. The comparative approach to spatial practices contributes to uncover the context singularities and the explanatory factors linked to particular urban planning and policies in post-conflict cities. We will look at how the material, legal and symbolic construction of urban borders are crucial and constantly shifting the dwellers perception and use of the urban space. The studio will work across two cities: Beirut in Lebanon and Medellin in Colombia and four intervention sites: Raouche, Nasra, Commune 8 and Innovation District. Beirut and Medellin are paradigmatic cities of striking rich-poor or ethno-national displacements, armed conflict with the multiplication of intra-urban borders, favoured by neo-liberal laissez faire and militarization of urban space. They have a multifarious and compound system of borders. The studio will explore their topological and topographical nature, agency and potential, launching the four specific contexts in a wide and global conversation. Learning through the differences, the cases explore the changing role of architecture and urban design production. While in Medellin architecture is seen as tool of state sovereignty that produces home-grown public aesthetics, in Beirut architecture is seen as tool for maximising private profit in a star-architecture-led reconstruction. The cases offer myriad of responses to the studio's challenge and contribute to cross-fertilise the discussion on urban imaginations.

Grounds of Investigation: Medellín

Medellin, the second largest Colombian city, became a paradigmatic model of urban renaissance after a deep crisis caused by deindustrialization, narco-trafcking and extreme urban violence. The city's transformation in the last decade responds to broader shifts in its governance involving actively local government, decentralised quasi-public entities, military powers, economic elites and grassroots organizations. Moreover, a decisive convergence of extended practices of strategic planning, urban design and architecture have focused local state interest and public investments in traditionally excluded peripheral neighbourhoods. Thus, the main physical changes manifest in the urban landscape in the expanding interconnected transit system (i.e. metro, tramway, cable cars, BRT, so on), the generation of public spaces and the construction of multiple iconic public facilities. Notwithstanding being an epicentre of international recognition, Medellin remains one of the most unequal Latin-American cities, and the territorial control of non-state armed actors still poses challenges to local governability schemes.

Urban violence is the by-product of long-term political processes of exclusion and structural conditions of inequality. Colombia has experienced a century-long armed conflict generating a complex entanglement of state and non-state

armed actors. The operation of gangs, guerilla, paramilitary groups, and militias draw myriad geographies of territorial disputes. The formation of insurgent groups in the early 1960's, the boom of the drug cartels in the 1980's, and the rise of paramilitary groups in the 1990's had a key influence in all the spheres of Colombian the society. In particular, Medellin had its own powerful drug cartel and suffered a traumatic violent crisis between 1980's to early 2000's. The rise and increasing power of the Medellin drug cartel constituted a threat to the social order. In this period, the city gained the reputation of being the most dangerous of the world when the highest pick in the homicide rate reached 375 per 100.000 people in 1991. While drug lords and its army of disenfranchised youth were fighting for the hegemonic control of the territory, the war on drugs fueled the collision with state armed groups. As a result, the war on drugs had a profound effect in the city's everyday life in these two decades. On one hand, the constant bombings and killings posed restrictions on mobility and fear of public life transforming the use of the city; on the other hand, the boom of gated communities in the affluent south and the increasing self-built settlements in the fringes of the north fueled by forced-displaced communities from rural areas changed drastically the urban fabric. Therefore, the deep crisis caused by deindustrialization, narco-traficking and extreme urban violence galvanized the social urgency to introduce radical changes in the city (Ortiz, 2019).

As a response to the crisis, a techno managerial approach to governance and a strong local government institutional platform plays a crucial role in the city's transformation. In the context of national processes of democratization and decentralization the shared concerned of addressing the crisis incited alliances among economic elites, social organizations and public institutions. Additionally, Medellin's

local government has developed an institutional reengineering that attempts to facilitate inter-institutional coordination, increasing public revenues, and abilities to consolidate public private alliances. These institutional shifts have been endorsed and promoted by a new political leadership and attempts to maintain political continuity in a complex entanglement of independent political movements in alliances with traditional political parties. Moreover, it has been decisive the function of publicly owned decentralized institutions run in a corporate style to provide public infrastructure and services. For instance, the Metro de Medellin led the construction of the only metro system in Colombia, and systematically has been extending an integrated public transit system with the introduction of the cable cars, tramway and connections with a bus rapid transit and public bicycles. The Public Utilities Enterprise -EPM- became the strongest autonomous institution that cluster all public utilities provision –except telecommunications- and operates in eight countries; it is considered a public multinational that owns 46 companies and deliver 16 unparalleled revenues for the city of mayoral discretionally spending. Lastly, the Urban Development Enterprise –EDU- incrementally in the last decade, has consolidated an intervention model that encompasses the design and construction of not only public spaces and public facilities but also the promotion of urban redevelopment and housing. Despite the efficiency and rapid service expansion of these intuitions their accountability mechanisms are limited and oftentimes their interventions are disjointed from centralized planning initiatives. Hence, iconic architecture, mobility infrastructure and strategic urban projects were used as the linchpin strategy to increase accessibility and generate symbolical inclusion.

Over the last decade, Medellin has pioneered the upgrading of informal settlements through massive public investment on high quality public amenities, alternative transit, public space, and supportive social and community development infrastructure. The city has gained recognition as 'best practice' and it is also perceived as one of the leading cities in Latin America in improving the quality of life of informal dwellers. However, the challenges of inequality, urban growth management and informal neighbourhoods upgrading remain as some of the most salient for planning in the region. In this context, the current municipal administration is embracing a two-fold strategy of urban growth management: densification of central areas and containment of border urban expansion. While these initiatives are important strategies in and of themselves, they are not been considered in tandem to both understand and fruitfully model their interaction and socio-spatial implications for spatial justice. This studio wants to look at theses challenges in Medellin in a systemic way, to then focus on the particularities of the two interventions sites, one in the fringes and other in the core of the city.

The study of border work in Medellin plays at the intersection between institutionalised urban growth limits, forced displaced population settlement patterns, non-state and state armed territorial control, and the construction of mobility infrastructure as part of a wider upgrading process. These are in fact the elements that have played a central role in shaping and redefining the borders of the city in the last decade, while creating new ones within. As a consequence of the long lasting armed conflict in Colombia, war victims have been displaced in unregulated, unplanned and vulnerable areas not only at the margins of the city but also in environmentally fragile enclaves. Most of the informal settlements are located in peripheral sloped areas and along rivers, limited access to basic

services (Samper, Ortiz, Soto, 2015). Several studies suggest that both elite and low-income inhabitants have pushed the growth limits in search for either aesthetic consumption of landscape and lower price land to locate. However, the long-standing internal conflict with illegal armed groups in search for drug and weapons distribution profit-making shapes the invisible borders between legality and illegality (Samper, 2014). At present, several parts of the informal settlements are in continuous struggle for territorial control between state and non-state armed group. The borders between each area, are constantly shifting according to internal and external pressure: military strategies put in place by the armed groups on one side, state interventions and pacification strategies on the other, catalytic intervention of architecture, the activity of local movements, the daily border crossing and trading of citizens and residents, etc.

Figure 5. Location of intervention sites in Medellín. Source: Google Maps



Intervention Sites

Commune 8: In Comuna 8, in the centre east of the Aburra Valley, converge multiple border-works, from the state construction of the metropolitan green belt to new cable cars, from a monorail to the invisible frontiers of territorial control of non-state armed actors. In Medellin, the occupation of the city's hilly fringes has advanced unchecked for decades, and is compounded by a rural-urban migration of people trying to escape rural violence and lack of opportunities. For decades, planning agents considered the implementation of a green belt as a suitable strategy to prevent the process of border expansion. The current administration, in particular, is offering the Green Metropolitan Belt (Cinturón Verde Metropolitano, CVM) as a strategic planning project to overcome the environmental and socio-spatial problems derived from unplanned urban expansion. The convergence of a strategic location, recent public investment in community facilities, and a strong community organisation makes Commune 8 a unique city sector to engage in a deep transformation. Despite the urban-armed conflict, or because of it, a new political interest in Commune 8 emerged in the last years focusing on mobility infrastructure (Ortiz, 2014).

Nowadays, it is the epicentre of the implementation of the metropolitan green belt and a new extension phase of the metropolitan integrated transit system to connect the sector with downtown area. Even though accessibility and connectivity are relevant issues in this hilly area, mostly urbanised through informal processes, both projects have been contested and sparkled discontent amongst inhabitants for ignoring pressing issues and community priorities. Nonetheless, a strong community organisation has promoted social mobilisation to contend those projects and implement their own Local

Development Plan. Therefore, the site has become a fertile scenario for unveiling the clashes and potentials between bottom up and top down planning initiatives at work. We have argued elsewhere that the urban project implementation bacame a dispositif of civil disenfranchisement (Ortiz & Boano, 2017). The studio examined current urban design and spatial planning institutions and instruments in Medellin, specifically revising the Green Metropolitan Belt (CVM) proposal and site/community conditions in the border area of study.

Innovation District –Medellinovation: Medellin has been defined the "rising star" of the Latin American urbanism and received global attention for its innovative urban projects aiming to re-integrate the city. However, the discourses about innovation have percolated 18 also the economic development strategy and the search for alternative ways to achieve prosperity. The innovation district is enacted as way to create a location to foster a new economy based on digitally enabled production, communications, and lifestyles. The new intended district seeks to contribute to the aims of densification of the urban core and expand the scope of the urban economic diversification. The city has sought several international partners to develop this initiative such as Hewlett Packard, MIT Sensible Lab, @22 Barcelona, and so on. The River low lands became the expected epicentre of the new urban landscapes to emerge and the innovation district constitutes a key component of a broader long-term strategic spatial strategy. The consultants for leading the design of the district describes it as follows:

"Medellínnovation – the 'New North' – is an ideal place for this creative cluster. Shaped by the neighborhoods of Sevilla, Chagualo and Jesus Nazareno, it is home to RutaN and

several of Medellín's most important research institutions, as well as recreational and cultural amenities such as the Jardín Botánico, Parque Norte, Parque Explora, Planetarium, and Civic Auditorium, which attract thousands of visitors. It has already attracted 21st century enterprises in the ICT, medical, healthcare, and pharmaceutical arenas, and advanced teaching hospitals have ambitious plans for expansion. There are sites available for research and development within the core of the District and for larger production spaces in a new Innovation Park across the river; as such offers a great opportunity to consolidate a space that will become the heart of innovation in the city" (Ratti, et al, 2013).

This depiction of the district arises several questions on how to balance memory and innovation, the engagement of virtual and physical space, and the enhancement of a local economic anchor and multinational investment site. Moreover, what still needs to be explored are the ways in which this innovation is linked to promote more equitable city. The studio addresses the challenges of redefining the new borders of a multi-scalar spatial strategy and its spatial impacts.

Figure 6. Comuna 8, Medellín. Source: Catalina Ortiz



Figure 7. Comuna 8, Medellín. Source: Catalina Ortiz



References

Ortiz, C. (2014) Negotiating Conflicting Spatial Narratives in Medellin. UCL - DPU SUMMERLAB 2013, London. University College London. Available at: https://www.bartlett.ucl.ac.uk/dpu/programmes/summerlab/summerlab_low-res.pdf

Ortiz, C. and Boano, C. (2017) 'The Medellin's shifting geopolitics of informality: The Encircled Garden as a dispositif of civil disenfranchisement?' In: Rokem, J. and Boano (eds), Urban Geopolitics: Rethinking Planning in Contested Cities. Eds. Routledge.

Ortiz, C. (2019) Medellin. In: Orum, T. (ed.) Wiley-Blackwell Encyclopedia of Urban and Regional Studies.

Parnell, S. & Robinson, J. (2012) (re)theorising cities from the global south: looking beyond neoliberalism, Urban Geography, 33, 4: 593-617.

Peck, J. (2015) Cities beyond Compare?, Regional Studies, 49:1, 160-182.

Ratti, C. et.al. 2013 Medellinovation district. retrieved at: https://www.carloratti.com/project/medellinnovation-district/

Robinson, J. (2011) Cities in a World of Cities: The comparative gesture', International Journal of Urban and Regional Research, 35, 1: 1-23.

Robinson, J. (2014) New Geographies of Theorising the Urban. Putting Comparison to Work for Global Urban Studies. In Parnell, S., Oldfield, S., (eds.) The Routledge handbook on cities of the Global South. London: Routledge.

Samper, J. (2014) Physical space and its role in the production and reproduction of violence in the "slum wars" in Medellin, Colombia (1970s-2013).Ph. D. dissertaition in Urban and Regional Planning, Massachusetts Institute of Technology, Department of Urban Studies and Planning, Unpublished.

Samper, J. Ortiz, C. Soto, J. (2015) Rethinking informality: Strategies of Urban Space Co-Production. School of Architecture and Planning - Massachusetts Institute of Technology. 232 p.

Further readings

Anguelovski, I. (2016) Urban greening as the ultimate urban environmental justice tragedy? Planning Theory, Volume 15(4).

Castro, L. and Echeverri, A. (2011) Bogotá and Medellín: Architecture and Politics. Architectural Design. Volume 81, Issue 3. 96–103 p.

Available at: http://onlinelibrary.wiley.com/doi/10.1002/ad.1246/abstract
Brand, P. & Davila, J. (2011) Mobility innovation at the urban margins: Medellín's Metrocables, City, Volume 15, Issue 6.
Dávila, J. (ed), (2013) Urban mobility and poverty: Lessons from Medellín and Soacha, Colombia, London: DPU, UCL and Universidad Nacional de Colombia. Available at: https://www.bartlett.ucl.ac.uk/dpu/metrocables/book
Franz, T. (2017) Urban Governance and Economic Development in Medellín: An "Urban Miracle"? Latin American Perspectives, Issue 213, Vol. 44 No. 2, 52–70
Irazabal, C.; Mendoza, C.; Ortiz, C.; Ortiz, R & Maya, J. (2015) Enabling Community-Higher Education Partnerships: Common Challenges, Multiple Perspectives, Current Opinion in Environmental Sustainability, Volume 17, pp. 22–29.
Maclean, K. (2015) Behind The Miracle (Chapter 4). In Social Urbanism and the Politics of Violence: The Medellin Miracle, Palgrave Macmillan. 152 p.
Ortiz, C. (2015) Designing from the cracks: The potentials of the Medellin Model drawbacks. UCLDPU SUMMERLAB 2014, University College London. Available at: https://www.bartlett.ucl.ac.uk/dpu/programmes/summerlab/DPU_summerLab_Pamphlet_2014
Reimerink, L. (2017) Planners and the Pride Factor: The Case of the Electric Escalator in Medellín, Bulletin of Latin American Research.
Samper, J. (2017) Eroded Resilience, Informal Settlements Predictable Urban Growth Implications For Self-Governance In The Context Of Urban Violence In Medellin, Colombia. Journal of Urban Planning, Environment and Desing, Volume 2(2), 183-206.
Sotomayor, L. (2015) Equitable planning through territories of exception: the contours of Medellin's urban development projects, International Development Planning Review, Volume 37, Issue 4.
Sotomayor, L. (2017) Dealing with Dangerous Spaces: The Construction of Urban Policy in Medellín. Latin American Perspectives, Issue 213, Vol. 44 No. 2, 71–90
Torrejón, E. (2018) Alternative geographies for social action in Medellín. In: Gentrification as a Global Strategy: Neil Smith and Beyond. Ed. Albet. A. and Benach, N. Routledge 304 p.
Turok, A. (2014) The Seventh World Urban Forum in Medellin: Lessons for city transformation. Local economy. Vol. 29 no. 6-7, pp. 575-578.

Grounds of Investigation: Beirut

Beirut has been shaped over successive armed conflicts causing massive divisions and fractures in the urban tissue and the collective mind. The urban complexity of Beirut is rooted in the recent history and in the specific geopolitical situations that centres on it. The 15-year Civil War split the city into two sectarian pieces – the Muslim west and the Christian east – divided by the 'Green Line' along Damascus road that made Beirut an extremely polarised city. The Green Line – extended from Martyrs' Square to the Palestinian camps in the Southern suburbs of Beirut, and regulated by checkpoints – has constructed the city as two sub-cities, with the duplication of services to decrease further need for cross-over. After the end of the war in 1990, great effort was put in a formal and political 'stitching' of the east and west part of the city; despite this, the scar of the divide discretely lingers to this day (Boano & Chabarek, 2013b). The central district adjacent to the Green Line, hugely destroyed and damaged by the war, has undergone the greatest reconstruction; the process operated through a 'selective amnesia' by idealising and replicating the pre-war identity. The area is now a mixture of high rise, high density, and high-end real estate, alongside extensive heritage reclamation (Carmona, 2013). Many buildings remained remnants of war, abandoned by their original residents and often occupied by squatters, increasingly segregated from the capital-led, privatised refurbished and gentrified areas. Elitist investments are spreading almost everywhere; this is also the

case of the almost-totally privatized coastline, once a shared accessible space for all. Urban laissez-faire, lack of planning, peri-urban sprawling, lack of public transport system, car dependency and congestion are worsening the splintering condition of the city. The city is also interspersed with camps for dispossessed Palestinians since the Arab/Israeli war of 1948. These massive unplanned and yet densely populated and hugely vibrant areas of the city have gradually become more and more permanent, although no more humane or safe (Carmona, 2013). The recent Syrian crisis and the massive influx of Syrian refugees from the region are making the city a unique hub of solidarity and connections with the inevitable consequences of stretching the already precarious infrastructures, housing and living conditions.

Beirut is a city of many borders, created over different dimensions. Networks of borders were negotiated and others fabricated, by imposition or by mutual agreement, to divide and segregate at varying levels of severity different social territorialities, ideologies and economic wealth. The variety of border natures range from imagined borders that have been instilled through social practices and mobility, to borders that evolve from urban regulations and infrastructure planning, to finally borders that are imposed, physical, securitised and even fatal. Few urban topologies of separations can be recognised and manifested in performative borders:

Ideological borders: The harshest construct of a border is the green line which divided the city into a Christian-led East Beirut and a Muslim-led West Beirut over the course of a fifteen-year civil war, and which has been dismantled but still existent in many of its layers. At the time of the war, many of the services needed to be duplicated in each side of

the city to make them self-sufficient. The demarcation line itself was highly militarised and brutal, a no-man's land that prohibited osmosis between the opposing sides. This line fell on an already existent highway, which, after the war ended, made it very difficult to harmonise and adjust. Borders of economic growth: The process of reconstruction created a perpendicular axis to the green line, instilled with highways and bridges, segregating between the capitalled, privatised, refurbished and gentrified central areas, and the neglected peripheral neighbourhoods that still suffer bruises from the war. This axis is one of many that impedes 22 soft mobility and exchange between neighbourhoods, further pulling them apart. This type of border can also transform shared spaces and natural zones that motivate socio-spatial practices towards privatised, and usually elitist, investments as seen in cases of the almost totally privatized coast of Beirut. The coast was once a shared space for all, accessible and visible to all walks of life, near or far. Highlighted as prime real-estate location, bit by bit, the coast was privatised, accessibility was selectively prohibited, and visibility was severed with towers along the coastline dominating the view to the Mediterranean. One such case is the Dalieh coast, one of the few remaining accessible shared coasts in Beirut, but is now bordered with a fence and threatened to fall for the real-estate trap. Though privately owned, the fence still has an opening that allows temporary access, under the surveillance of fulltime municipality staff. As it stands, the fence serves as a reminder that this natural, social, geological, historical area will eventually only serve the economically capable, and its current diverse users can enjoy it while this freedom lasts. Socially territorial borders: While topdown imposed borders manipulate social structures, society can influence the generation and maintenance of a different network of borders.

Neighbourhood borders are more intricate and discreet in nature, and are shaped along political and sectarian lines inflicting spatial differentiation that is sculpted through social practices. They are usually the result of mutual agreement, and can be watched, and 'militarised', at a smaller but equally effective scale. Beirut and its complex nested territory of borders, is a city of margins at the margin of urban studies and urban design, and therefore it requires stepping outside the conventional approach to urban territories and does need to be viewed as a third space, a space of nonsynthesis, a space where several discourses encounter and mutually transform.

Figure 8. Location of intervention sites in Beirut. Source: Google Maps



Intervention Sites

Raouche – Throughout the 20th century, the city of Beirut underwent a lot of expansion from what is now downtown Beirut. Towards the west of Beirut, the establishment of the American University of Beirut created an urban academic and commercial hub, attracting people to live and work nearby from all religious and ethnic backgrounds. In the mid-20th century, the coast of Beirut became the prime touristic site that complemented the breezy mountains of Lebanon, and a lot of real estate activity, hotels and resorts took over the coast. Raouche is one such example in West Beirut, overlooking the Pigeon Rocks and the Mediterranean Sea, aligned with buildings and towers dominating the view from side to side. Highlighted as prime real-estate location, the coast was privatised over many years, accessibility was selectively prohibited, and visibility was severed with the towers along the coastline. The Dalieh coast is considered an extension of the Pigeon Rocks, and it is one of the few remaining accessible shared coasts in Beirut, though majorly privatised. It is now bordered with a fence and threatened to fall for the real-estate trap. The fence still has an opening that allows temporary access, under the surveillance of full-time municipality staff. As it stands, the fence serves as a reminder that this natural, social, geological, historical area will eventually only serve the economically capable, and its current diverse users can enjoy it while this freedom lasts.

Nasra – Along the Green Line is what was long known as the Nasra neighbourhood, now better known as Sodeco, having been named after a real estate company that dominated the area. It was extremely severed by the fifteen-year Civil War, and is sliced by the Damascus road that divided the city in half. Right on the edge of the East Beirut side of the neighbourhood, the

Barakat Building was one of the most significant spots that sheltered snipers and provided them with a 360-degree view of the demarcation line and the neighborhood. The façade of the building still stands, covered with bullet holes, and after a 20-year battle to preserve it, it is in the pipeline to become a public war museum. The neighbourhood still suffers damage from the war, and the Green Line itself has not recovered as it has been transformed into a highway that cannot be crossed easily. The northern border of Nasra also segregates two facades of the city; Nasra presents a dilapidated war-torn neighbourhood struggling to revive itself, opposite of Downtown Beirut, the reconstructed sector of the city that has wiped out the memory and identity of what it used to present. This border, again taking the form of a multi-lane busy highway, severely pulls the two areas away from each other.

References

Boano, C. and Chabarek, D. (2013a), Memories of war in the divided city. In openSecurity: Reconciliation & conflict. Available at: http://www. opendemocracy.net/opensecurity/camillo-boanodalia-chabarek/memories-of-war-in-divided-city#_ftn1

Boano, C. and Chabarek, D. (2013b), A stroll down memory lane – The Battle of the Hotels. In The Journal of Space Syntax, volume: 4 issue:1

Boano, C. and Chabarek, D, (2014) The Ambivalent Nature of Urban Borders: Martyrs' Square in Beirut, dpr-barcelona

Carmona, M. (2013) Planning, Beirut -style. Retrived from: https://matthew-carmona.com/2013/06/02/planning-beirut-style/

Further readings

Badescu, G. (2018) Post-War Reconstruction in Contested Cities: Comparing Urban Outcomes in Sarajevo and Beirut. In: (Eds.) Rokem, J. and Boano, C. Urban Geopolitics: Rethinking Planning in Contested Cities. Routledge, 246 p.

Bou Akar, H. (2012), Contesting Beirut's Frontiers. City & Society, 24: 150–172. doi:10.1111/j.1548- 744X.2012.01073.x

Fawaz, M., Harb, M. And Gharbieh, A. (2012), Living Beirut's Security Zones: An Investigation of the Modalities and Practice of Urban Security. City & Society, 24: 173–195.

Fawaz, M. (2016) Exceptions and the actually existing practice of planning: Beirut (Lebanon) as case study. Urban studies, Volume: 54 issue: 8, page(s): 1938-1955.

Frem, S. (2015) [Trans]forming Nahr Beirut: from obsolete infrastructure to infrastructural landscape (147-164). In Saliba, R. (ed) Urban Design in the Arab World. Reconceptualizing Boundaries. American University of Beirut, Lebanon. Ashgate.

Larkin, C. (2010) Remaking Beirut: Contesting Memory, Space, and the Urban Imaginary of Lebanese Youth. City Community. 9(4). pp.414-442.

Shibli, R. (2015) Community-based design as mediator between academia and practice: the case of Souq Sabra, Beirut (131-146). In Saliba, R. (ed) Urban Design in the Arab World. Reconceptualizing Boundaries. American University of Beirut, Lebanon. Ashgate.

Figure 9. Promenade along the Dalieh coast in Raouche, Beirut. Source: Catalina Ortiz



Figure 10. Barbed wire and concrete barrier in Beirut´s neighbourhood street. Source: Catalina Ortiz





"[...] the new interface between community self-management and grandiloquent state infrastructure demands bringing at the top of the agenda incremental growth, everyday infrastructures and social mobilisation."

Catalina Ortiz

Designing From The Cracks: Exploring The Potentials Of The Medellin Model Drawbacks(1)

Catalina Ortiz

"People as infrastructure indicates residents´ needs to generate concrete acts and contexts of social collaboration inscribed with multiple identities rather than in overseeing and enforcing modulated transactions among discrete population groups." (Simone, 2004: 419)

Medellin has become a model for the remaking of informal areas in the so-called Global South. Spectacular infrastructure of cable cars and glamorous design in public facilities located in the most conflictive areas are the salient features of the 'Medellin model' heavily publicised by the city marketing. Media, international urban experts, and multilateral agencies praise the story of overcoming violence and inequality through a type of urbanism labelled as 'social'. Moreover, citizens seem imbued with civic pride and relief coming from the shifting of the long-standing stigma of drug trafficking and murder. The last decade state-led spatial interventions turned into the pivotal tool for building governance in historically self-managed neighbourhoods. This contribution attempts to uncover what kind of urbanism actually emerges underneath the internationally acclaimed urban transformation and it discusses how dissent voices and resistance constitute the basis for re-imagining the role of designers and planners critically. Based on the academic engagement with community

leaders and local authorities, I argue that the *Comuna 8's* planning and design experience opens up an interstice to enact a new interface between community self-management and grandiloquent state infrastructure. Thus, such approach challenges what the 'Medellin model' overlooks: incremental growth, everyday infrastructures and social mobilization.

The city operates as an intended laboratory of local state 'best practices'. Even though several local governments in Latin America and beyond perceive Medellin's inter-institutional coordination, fiscal strength and participatory processes as a reference to emulate (Ortiz & Lieber, 2014) what deserves more attention is the public relevance of urban design and architecture in the city's remake. In this process, the general public and media have acclaimed the role of designers and planners. But, what is at stake when designers operate only as providers of iconic public buildings and public space in areas of informal origin? Is that as good as it can get for designers to promote spatial justice? Some of those questions had fed the long-term collaboration with Comuna 8's leaders to recalibrate assumptions about practice, spatial interventions and its political pertinence.

Scarcity, solidarities, and multiple identities are intertwined in *Comuna 8*. While the first and most awarded urban interventions in the city were the Integral Urban Projects (PUI) in *Comuna 1* – Cable car Line K and Santo Domingo Library Park – and *Comuna 13* – Electric escalators and San Javier Library Park – a new phase of the 'Medellin model' is being implemented this time in the third most conflictive area where a violent dispute over territory still remains: precisely, Comuna 8. In this hilly area, accessibility and connectivity, as well as growth management, are relevant issues. However, the Green Belt and Cable Cars have been contested and sparked

discontent among inhabitants for obscuring other more pressing issues for the community. The local interpretation of the Green Belt spatial strategy is, in fact, that this is a distortion of inhabitants' priorities, needs and desires because it privileges bike and pedestrian paths in the higher area of the Sugar Loaf hill – the border with the rural area – and postpones risk management works and neighbourhood upgrading. Nonetheless, a strong community organisation has promoted social mobilisation to contend those projects and struggle to implement a different Local Development Plan. Comuna 8 has multiple layers, from cultural groups at neighbourhood level, a board of victims of forced displacement, local elected officials of 'Acción Comunal', to a municipal scale coalition called 'urban and rural dialogues'. This is why Comuna 8 becomes a fertile ground for unveiling the clashes and potentials between bottom up and top down planning initiatives.

the Integral Urban Projects (PUI) in Comuna 1 – Cable car Line K and Santo Domingo Library Park – and Comuna 13 – Electric escalators and San Javier Library Park – a new phase of the 'Medellin model' is being implemented this time in the third most conflictive area where a violent dispute over territory still remains: precisely, Comuna 8. In this hilly area, accessibility and connectivity, as well as growth management, are relevant issues. However, the Green Belt and Cable Cars have been contested and sparked discontent among inhabitants for obscuring other more pressing issues for the community. The local interpretation of the Green Belt spatial strategy is, in fact, that this is a distortion of inhabitants' priorities, needs and desires because it privileges bike and pedestrian paths in the higher area of the Sugar Loaf hill – the border with the rural area – and postpones risk management works and neighbourhood upgrading. Nonetheless, a strong

community organisation has promoted social mobilisation to contend those projects and struggle to implement a different Local Development Plan. Comuna 8 has multiple layers, from cultural groups at neighbourhood level, a board of victims of forced displacement, local elected officials of 'Acción Comunal', to a municipal scale coalition called 'urban and rural dialogues'. This is why Comuna 8 becomes a fertile ground for unveiling the clashes and potentials between bottom up and top down planning initiatives.

How do planning and design operate in such asymmetric context? A first crack in the model consists in having elusive participatory stances and communities' weak leverage to achieve collective agreements. Consequently, design and planning are urged to catalyse overlapping and divergent political interests in order to negotiate and build schemes of spatial co-production. In the meantime, new iconic public buildings have risen in informal areas, unveiling the core of the city's branding. Comuna 8 has evolved instead through entrenched trajectories of self-management and auto-construction increasingly expanding on ecologically fragile slopes. The concern about uncontrolled urban growth becomes salient when justifying the Green Belt project while at the same time dismissing the spatial logics of informal urbanisation.

As a result, the crack of the model lies in the fact it is not fully addressing incremental growth. By focusing only on public space and overlooking existing housing dynamics and its risks the effect on growth management is limited. Yet, the avoided aspects of incremental growth open a wide possibility to innovate in the conception and co-creation of flexible domestic spaces, tactics of collective tenure and relocation in safe areas, and appropriate technologies. Therefore, beyond

romanticising self-management and autoconstruction the planner/designer needs to scale up the logics of incremental growth to reframe strategies of neighbourhood upgrading and community-led risk management.

The location of public expenditures in spatial interventions at the fringes has been prefaced by the principle of territorial equity, whereby equity results mainly from the distribution of public facilities and access to the integrated transit system. However, this type of approach undermines the Model's multi-scalar nature to tackle the socio-economic vulnerability of its inhabitants. In particular, in Comuna 8 only 16% of the population is engaged in formal employment and 70% of those who live in the fringe settlements are victims of forced displacement. To acknowledge this critical condition, we need to focus on livelihoods. Designers and planners need to devise the co-generation of livelihoods strategies bringing spatial and organizational potentialities to develop everyday infrastructures. This type of infrastructure refers to think of *people as infrastructure* (Simone, 2004) more than brick and mortar; in Comuna 8, to address everyday infrastructures we need to think of alternative ways to access utilities, income generation and food security.

In conclusion, the new interface between community self-management and grandiloquent state infrastructure demands bringing at the top of the agenda incremental growth, everyday infrastructures and social mobilisation. Rethinking urban design and planning from the perspective of everyday life changes the terms of the dialogue with local communities and defies the scope of the practice: a practice that can only relocate and position itself in the cracks of the system, vis-à-vis the hegemonic city model of unquestioned 'best practices' such as the Medellin one.

Notes

(1) AAn earlier version of the text was published on DPU SummerLab 2014 Ortiz, C. (2014). Designing from the cracks: exploring the potential of the Medellin Model drawbacks. In *DPU SummerLab Pamphlet 2014*, 8-11.

References

Simone, A. (2004) People as Infrastructure: Intersecting Fragments in Johannesburg. Public Culture, 16, pp: 407-429.

Ortiz, C. & Lieber, L. (2014) Medellín: Hacia la Construcción de un modelo de Estrategias Para la Equidad Territorial? In: Equidad Territorial en Medellín. Empresa de Desarrollo Urbano como Motor de la Transformación Urbana - Banco InterAmericano de Desarrollo. Medellin.

Figure 11. Medellín. Source: Catalina Ortiz



Figure 12. Medellín. Source: Catalina Ortiz





"

I argue that intervention in the urban form of informal settlements in Medellin produces three types of modifications to conflict: (1) Intensification of violence produces increased extortion opportunities brought on by the infrastructure investments; (2) transformation of the urban environment changes the conflict, including the landscape of turf control, and (3) state occupied projects exclude these areas from turf control.

"

Jota Samper

Nexus Between Informality And Armed Conflict: Looking At Medellin Transformation Through The Lens Of Urban Conflict

Jota Samper

Today we find ourselves within a new paradigm of urban warfare, that of the so-called fourth-generation wars (Lind 2004). This warfare is characterized by military conflicts between asymmetrical contenders, asymmetrical in terms of capital and statehood. In this new type of dispute, we find non-state groups fighting states, sometimes amidst incredible operational differences such as al Qaeda vs. the United States. These twenty-first-century wars mostly offcut in urban battlefields. Eyal Weizman (2000) explains such conditions, saying "US military planners fear that the enemies defined by western powers – insurgents, terrorists, street gangs and criminals of all kinds and sorts may effectively set up extraterritorial enclaves within what the future battle ground will inevitably continue to be – shantytowns, refugee camps, Kasbahs and the other so called "bad neighborhoods" that seem to proliferate across a rapidly urbanizing world."(Weizman 2000). I argue that the variable that maintains such conflicts over long periods of time is urban space.

Increasingly, urban conflicts happen in impoverished and unregulated areas of cities, a phenomenon called "Slum Wars" (Rodgers D. 2009). These informal neighborhoods (slums) present advantages for non-state actors to hide from state military and policing actors. Informal settlement formation

happens in the context of breaching legal agreements, as an act of rebellion against land regulations and the states it represents. This occurs away from the eyes of the government. Settlers are often evicted in violent ways by state and private actors looking to honor land regulations. Successful informal settlements are those who survive such evictions. However, the price paid by these communities is isolation from the benefits states can provide such as social services and security. This isolation and the context of informal areas provide ideal circumstances for non-state groups to take siege in these places. Informal areas provide hideout, turf for the expansion of illegal markets away from state oversight, recruitment grounds for their armies in the unemployed poor, and an unfamiliar urban environment from which they can repel any attack by state armies.

The process of non-state armed groups (NSAG) control of informal settlements more nuanced, NSAG do not control all informal areas these groups only enter to such areas at advance evolutionary stages of informality in which power and economic benefits can be acquired (Samper 2017). The process of urban densification, as part of the three stages of development of informal settlements (Samper 2014), mirrors a process of intensification and sophistication of illegal armed actors. In this way, as the informal settlements become denser and more populated, the criminal organizations within them also appear to grow and become more sophisticated. I have argued that this is the result of the multiplication of social networks included within the informal communities that grow parallel with the criminal networks (Samper 2014). These criminal networks flourish in these contexts because of the absence of state presence in these areas, both in terms of security (army and police) and regarding state services, social, and economic programs creating governance vacuums that

are filled by the criminal networks. Physical disconnection with the city and multiple levels of population marginalization (racial, economic, social) are the variables that permit illegal armed actors to claim sovereignty and control territories of informal settlements.

Following this logic then, if a relationship between physical space and conflict exists in informal settlements, then the modification of such space would, in turn, affect how the conflict behaves. Here it becomes important to analyze the case of the "transformation" of the city of Medellin. Both mainstream media and academic literature present Medellin's interventions in poor informal areas as correlated with lower violence in those areas (Blanco and Kobayashi 2009; Peter Brand 2013; Fajardo and Andrews 2014; Merchan Bonilla and Arcos Palma 2011). Reality is less straightforward than political actors and the media present. Here I explore examples of such modifications and determine the types of changes to the conflict attributable to those modifications.

I argue that intervention in the urban form of informal settlements in Medellín produces three types of modifications to conflict: (1) Intensification of violence produces increased extortion opportunities brought on by the infrastructure investments; (2) transformation of the urban environment changes the conflict, including the landscape of turf control, and (3) state occupied projects exclude these areas from turf control. Below, I concentrate on cases of state urban intervention in Medellín during the period of 2004-2014. Explicitly, I map three PUI (Urban Integral Projects) in three Comunas (Districts)— 1, 6 and 13. The three interventions are similar in scale and performed by the same state company Empresa de Desarollo Urbano EDU.

Urban projects and intensification of conflict

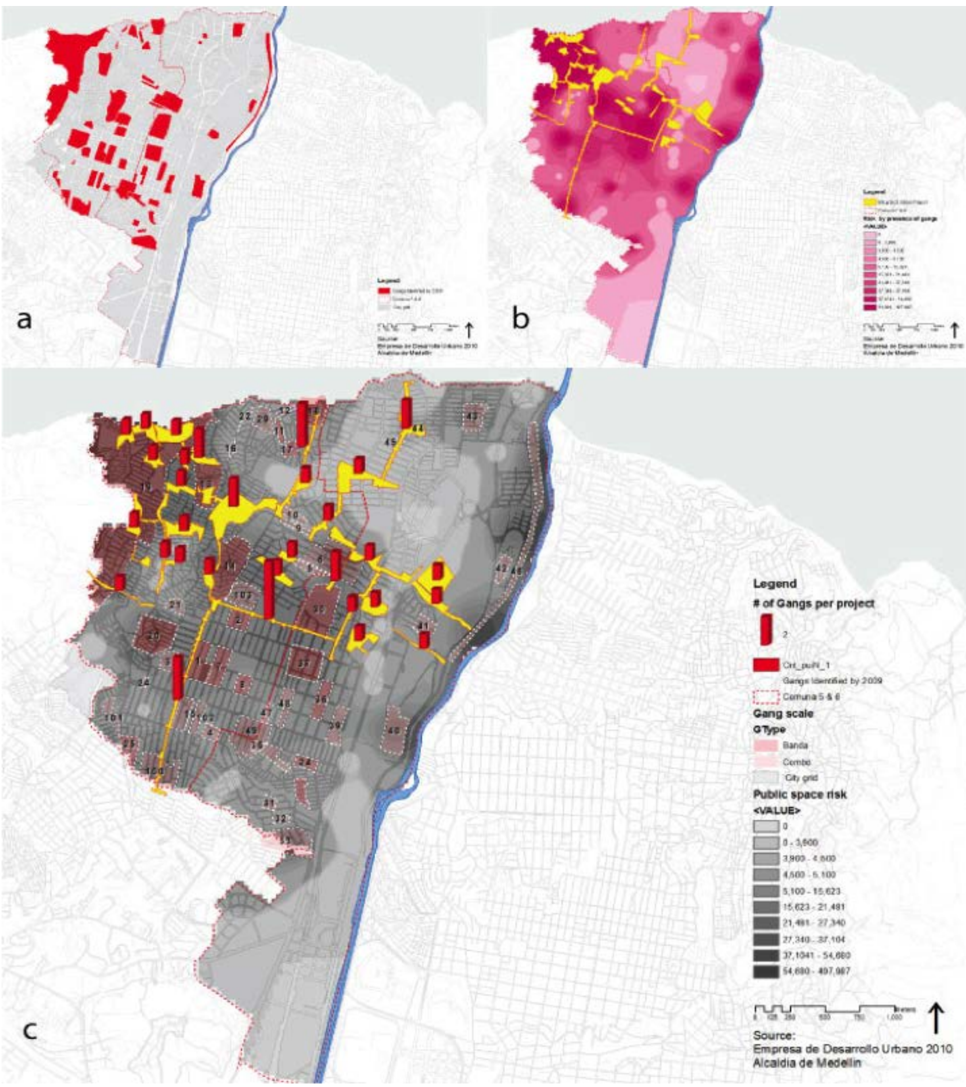
During their construction phase, urban projects increase the potential for conflict by expanding the pool of extortion markets for local gangs, which in turn creates an environment for higher levels of competition. In the fragile context of a fragmented conflict in Medellín, this, in turn, produces more violent conflict.

In the Northeastern PUI (see Figure 13b) with its 25+ urban projects (library, two road improvement, bridges, parks, and schools). The intersection between gang territories and urban projects created an opportunity for these 50+ criminal organizations in two Comunas to compete for the extortion opportunity in the form of unsolicited security services, what in Colombia is called "vacunas". The intersection of state and community projects and gangs presented an opportunity for projects to become sources of income to the multiple warring groups. The intersection of future projects with various gang territories opens space for income disputes alongside warring groups claiming territorial sovereignty. However, projects crossed the feared invisible borders. Data provided by community members in Comuna 6 permitted us to create a map that estimated the probability of conflict by establishing the extortion value of the projects vs. the number of invisible borders that those projects crossed (Figure 13c). Mapping project value against some gang territories allowed creation of an estimate of which areas were the most prone to conflict. The resulting map presented street improvement projects as the riskiest areas of intervention.

The electric escalator in the neighborhood Independencias Uno in Comuna 13 provided an opportunity to see how those projects increase levels of conflict. This escalator navigates

a 45-degree incline up the unpaved Andes Mountain that turn into mudslides during frequent tropical rain. It increases access between communities in the upper and lower areas of the hillside with more amenities, including public buildings and public spaces. This project included widened streets and expanded pedestrian networks within the densely populated, steep hilled neighborhood. In addition to crossing physical

Figure 13. Urban upgrading and gangs' territory, conflict for turf predictive model for conflict. Source: author



barriers of height, this project crossed several 'invisible borders' (fronteras invisibles) between drug gangs. Here the topography-caused difficulties of mobility and had naturally separated two warring gangs in the space of fewer than 300 feet (91meters).

A contractor in this Comuna 13 project explained the context of the conflict in which the project developed, where workers often had to hide during shootouts between warring gangs. The contractor described how they have to pay for "security", stating that *"They demanded that we need to pay two million pesos (1,000US in 2013 pesos) every 15 days"* (Interview 752). The construction of the state project increases possible revenue and the extent of the project opens space for competition, given the intersecting gang areas that the project crossed. The project intensified the conflict within the neighborhood. The contractor continues to explain that gangs competing for the tax would kill each other to assert its control saying *"That started a war. There were shootouts up to 4 times a day for 20 days."* (Interview 752). In a guided visit of the escalator project an EDU social worker pointed up to a house in the proximity of the escalator project and explained that as part of the confrontation, *"In that house at night they [the Barbado gang] came and killed 3 in front of their family."* (Interview 639). The contractor explained that it is clear to those working on the project that their proximity to several gangs makes them more prone to have more extortion. *"The construction company knows that there are four combos here and that this means that we need to pay four vacunas [extortion payments]"* (Interview 752).

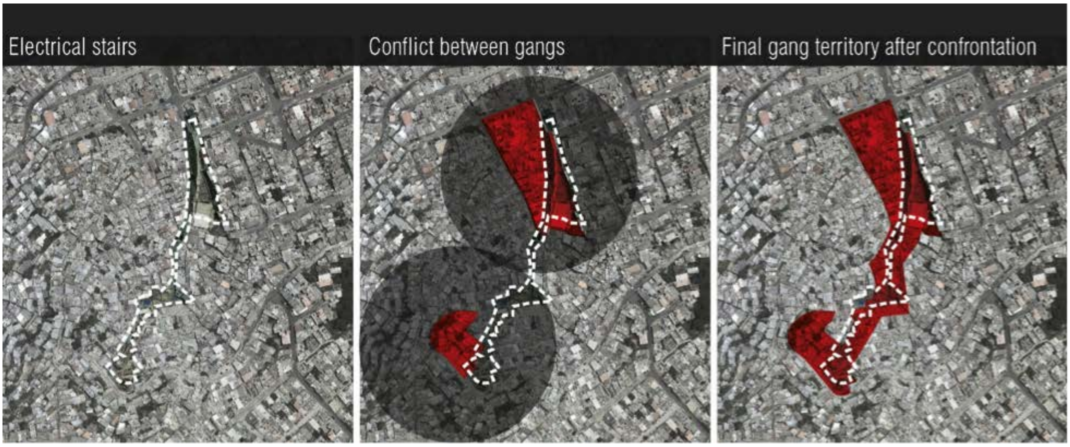
This story of violence in the midst of construction of such urban projects presents the delicate exercise of building in the middle of gang turf and state policing absence. However,

construction is a temporary stage and soon or later projects are completed. What happens after the projects and their benefits arrive? Moreover, how do those spatial changes challenge turf control and sovereignty claims?

New space new turf

Turf fights are not foreign to these groups. It is negotiated on a day-to-day basis. This electric escalator, however, redefined Comuna 13 and Independencias Uno residents' perception of their territory. The escalator increased mobility to tourists, mothers with small children, and older adults as they made their way back and forth up and down the hill to the market or downtown. The one narrow path is now a single connected space from the top of the mountain all the way to the bottom. In turn, the fragmentation of space that separated the two groups was removed, and this changed the negotiation of space.

Figure 14. Comuna 13 gang fight over turf (a) electric stairs, (b) gangs territory and (c) final gang territory after the confrontation. Source: the author.



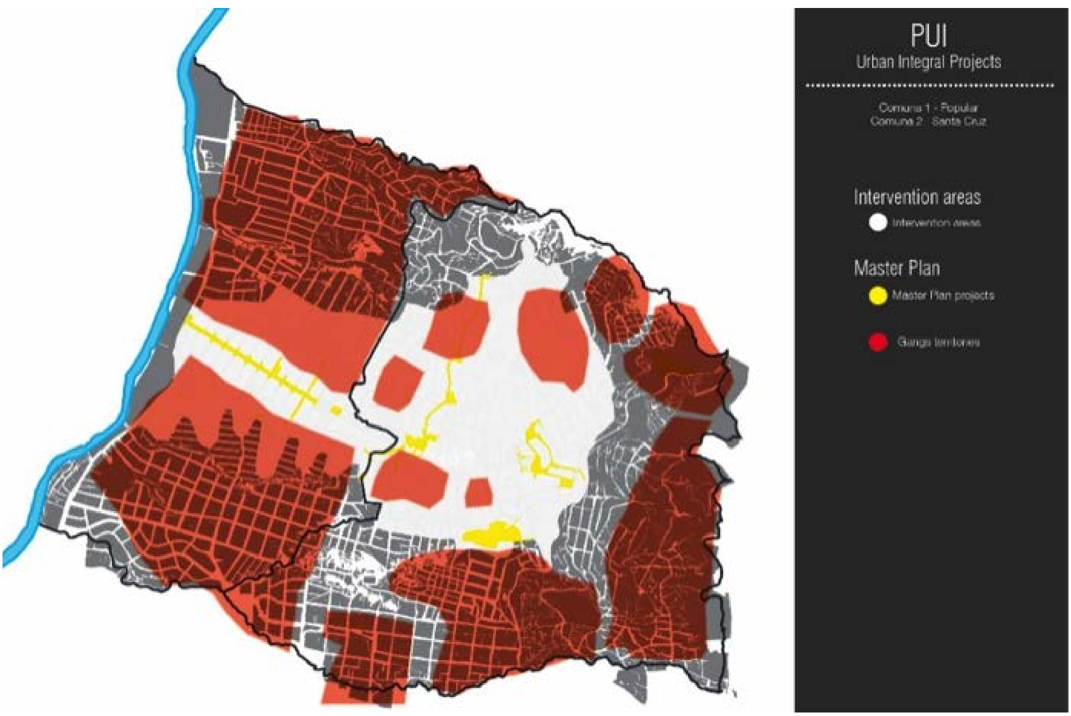
This escalator increased mobility and decreased distance between warring gangs. In the end, the lower hill gang killed most of the members of the upper hill gang. The protection that the physical space and topography allowed was disturbed by the physical project. It was not only fought over because of taxation of the project, but it also became a fight in which the battlefield had to be redefined. Thus, changing the *spatial environment through an urban project* changed the way these drug sponsored gangs interpreted their sovereignty, redefining their own *socially constructed or imagined space* of boundaries and threats. This killing was not part of the City of Medellín's intention in building the escalator, but it does provide an example of how space conditions the rules of engagement in a drug-related conflict before, during, and after urban renewal. By unifying space, these projects force gangs located in proximity into a fight that would end in the consolidation of territory. By doing so, it also homogenized the perverse actors in this area, reducing future confrontations. However, it increased the capacity of the gang to control more substantial amounts of territory.

Today the project, the public buildings, new tourist tours, and increased state security create a very different context than the one before and during construction. The everyday shootouts have decreased; gang control continues, but its violent expressions are less visible. The people who live near this escalator say it has improved their living conditions. So, the project did not remove all perverse actors but forced a homogenization of violence that, in turn, presented some security benefits in the eyes of community members.

Physical public interventions as tools to exclude territories from turf control

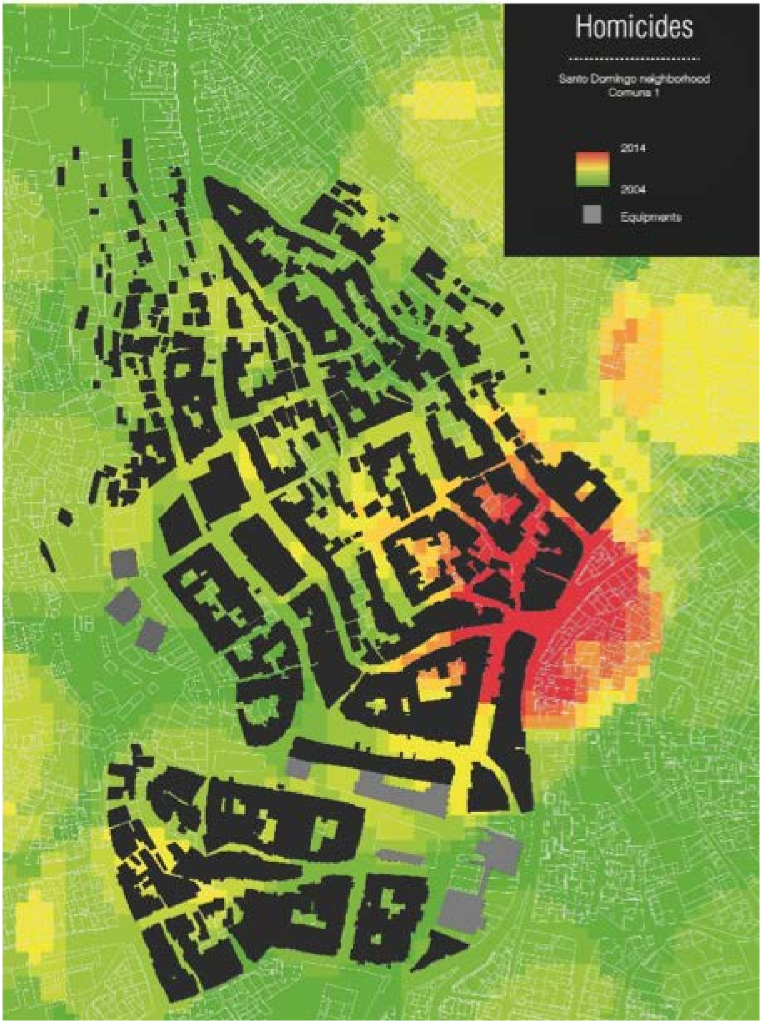
What happens after building urban upgrading projects and how do they impact security conditions in informal settlements? Currently, in the media, Medellín is portrayed as a historically violent city that has succeeded in controlling security through the introduction of urban projects in impoverished areas. Medellín still has a significant level of conflict in deprived areas, and illegal armed actors are as present and as dominant in these areas as they were before. However, I argue that beyond those indicators there have been noteworthy contributions to security by these urban projects. Specifically, these urban projects have impacted how community members feel about their neighborhoods.

Figure 15. Comuna 1 and 2 PUI projects and gang territories 2012. Sources: EDU, the author, Véronique Mckinnon, Luis Mosquera, National Police, Alcadia de Medellín



Most of the interviewees see the interventions as positive. A resident of Comuna 1 framed these projects as being responsible for enhancing the neighborhood security, explicitly calling on mobility projects as spearheading the security changes. This resident said, *"After the construction of the physical projects there was an effect on the amount of violence in the neighborhood. It was a huge change…* (interview 609). A resident of Comuna 13 believes the key projects that have transformed his neighborhood include the metro cable, PUI, the PB, and the Parque Biblioteca. Several community members also mention the metro cable as transforming their neighborhoods and daily lives in significant ways. A resident in Comuna 13, said the Parques Biblioteca in his community provides services that he cannot provide to his kids, creating spaces for vertical economic integration and a way out of conflict for youth. *"You see kids of all economic levels (estratos) in the Parques Bibliotecas. There is no discrimination in the way you dress. They treat everyone as equal. [This provides the] capacity that the kids need to acquire [knowledge] to get out of the conflict".* (interview 607). As expected, many community members perceive the programs held in these new public buildings to have had a positive influence on the conflict by providing spaces of escape, away from the dangers of the streets. Others see the projects as motivators of economic development. One community member spoke about the food stands and craft vendors outside the metro cable and lining the walkway up to the Parque Biblioteca entrance.

Figure 16. Santo Domingo Savio homicides from 2004 to 2014 locations and point density map. Source SIC and author



An important question then is this: if there is still a presence of non-state armed groups and violence, why is there an overwhelming positive response to projects as having improved areas of security? A necessary clarification before we dwell on this question is that while most interviewed were positive about the new urban projects, a small minority of projects that did not receive favorable reviews have something in common. These negative reviews are usually from individuals

for whom the projects had little effect on their daily lives. For example, community members in *Independencias Dos* in Comuna 13, just 200 meters away from the project, whose area was not impacted by the electric escalator, responded less positively and even negatively to the role of urban projects. In contrast, community members in *Independencias Uno,* where the escalators and connecting pedestrian paths were improved, have overwhelmingly positive reactions toward the project and its effects on security, even if security, as such, has not, in measurable terms, improved. In other words, a short distance from the physical interventions, positive attitudes about the projects quickly diminish. That is why people are more positive regarding mobility infrastructure (metrocable, for example; that carries people from the upper mountains to the city center) than the other projects because it affects a larger pool of people than the other interventions. Other scholars have brought that point to attention (Brand and Davila 2011).

What is the real impact of urban interventions on the phenomenology of conflict? A mapping of gang territories in Comunas 1 and 2 built with community members and security officials helps to bring some light to this phenomenon. This map shows those gangs in relationship to the urban interventions of the Northeastern PUI (Figure 15). It also shows how gangs are peripheral to urban projects introduced by the PUI. Gangs appear to avoid areas of intervention of urban projects. A closer look reveals areas where new projects built, also show gang presence. These areas area disconnected from other municipal projects. Areas of project clustering, where many urban projects are close to each other, tend not to have high gang presence. Figure 4 shows homicide clustering from 2004 to 2014. It shows areas with higher occurrences of homicides further away from the cluster of

urban projects. This image of clustering of homicides away from urban projects mirrors community narratives about these spaces as safer since being built and populated by the community members and people from the outside. While numbers of homicides is not a direct correlation of security, it does provide a glimpse into the value and impact of these projects. Clustering of urban projects is a possible explanation of how urban form affects safety in these informal areas. I have previously presented this idea of grouping of physical projects providing protection as "safe spaces" (Samper 2010).

Concluding thoughts

I have argued here that before considering Medellin as a benchmark of innovation in addressing urban violence it is necessary to have clarity about the real effects of urban policies implemented in this city. Relevant here is an understanding of the role of space in the "slum wars" of Medellin. Planners need to be aware of the limitations of urban policies to resolve violence and, furthermore, they need to understand the role of such "benign" policies in intensifying conflict and, in turn, producing more violence. Medellin is an example of all the above. Projects create an imbalance of power by changing the battlespace in which wars happen. Part of this imbalance is the loss of lives of youth participating in the violence and community members in the midst of it. Urban project's success in creating vacuums of gang control are marginal and come at a tremendous economic cost and threat to human life. Urban plans do not include in their balance sheets those calculations because these transactions are either invisible or hidden from public view. We require more evidence and attention to the implications of such policies and projects before we force other communities around the world to pay such high costs.

References

Blanco, Carolina, and Hidetsugu Kobayashi. 2009. "Urban Transformation In Slum Districts Through Public Space Generation And Cable Transportation At Northeastern Area: Medellin, Colombia." *Journal of International Social Research.* http://www.sosyalarastirmalar.com/cilt2/sayi8pdf/Blanco_Kobayashi.pdf.

Brand, P., and J. Davila. 2011. "Aerial Cable-Car Systems for Public Transport in Low-Income Urban Areas: Lessons from Medellin, Colombia."

Brand, Peter. 2013. "Governing Inequality in the South Through the Barcelona Model:'Social Urbanism' in Medellin, Colombia." *Governance, Contestation, Critique.* De Montfort University, Leicester, United Kingdom.

Fajardo, Alejandro, and Matt Andrews. 2014. "Does Successful Governance Require Heroes? The Case of Sergio Fajardo and the City of Medellin: A Reform Case for Instruction." WIDER Working Paper.

Hillier, Bill. 1996. *Space Is the Machine : A Configurational Theory of Architecture.* Cambridge; New York, NY, USA: Cambridge University Press.

Merchan Bonilla, Myriam, and Oscar Arcos Palma. 2011. "Strategy for the Territorialization of Security. Making Medellin Safer: Together We Can." *In Medellin Laboratory, An Exhibit of Ten Ongoing Practices*, 220. Mesa Editores.

Rodgers D. 2009. "Slum Wars of the 21st Century: Gangs, Mano Dura and the New Urban Geography of Conflict in Central America." *Dev. Change Development and Change* 40 (5): 949–76.

Samper Escobar, Jose Jaime., Massachusetts Institute of Technology., and Department of Urban Studies and Planning. 2014. "Physical Space and Its Role in the Production and Reproduction of Violence in the 'Slum Wars' in Medellin, Colombia (1970s-2013)." /z-wcorg/.

Samper Escobar, Jose, and Massachusetts Institute of Technology. 2010. *The Politics of Peace Process in Cities in Conflict : The Medellin Case as a Best Practice.*

Samper, Jota. 2017. "Eroded Resilience, Informal Settlements Predictable Urban Growth Implications for Self-Governance in the Context of Urban Violence in Medellin, Colombia." *UPLanD - Journal of Urban Planning, Landscape; Environmental Design* 2 (2): 24.

Samper, Jota, and Tamera Marko. 2017. "La Espina A Self-Built Medellín Neighborhood and Its Lessons." *Revista Harvard Review of Latin America, Displacements*, XVI (NO. 2).

Weizman, Eyal. 2000. "Builders and Warriors Military Urbanism across the Colonial Frontiers." *Wooloo*, 2000. www.wooloo.org/.

> Through Lebanon´s on-going sectarian strife, Beirut has always been home to a diversity of sects that usually harmoniously coexisted.

Dalia Chabarek



Beirut's Fabrics: Lines & Borders(1)

Dalia Chabarek

اسأل عن الجار قبل الدار

The famous proverb in Arabic translates to: ask about the neighbour before the household in question. The neighbourhood is sculpted and governed by its residents, and is thus a reflection of them. Neighbourhoods also inflict practices on fellow neighbourhoods – security versus threat, support versus competition, harmony versus conflict, and a number of other dichotomies at play. Neighbourhoods narrate lived and imagined stories, and their observations and experiences perpetrate their habitat.

Patches of Beirut reflect the complexity of the different community narratives, whose foundations, values and systems have been produced by their locals and their environs. Their spatial contours are defined by their presence, interactivity, interdependence and independence.

Understanding this patchwork nature is best managed through walks across the city, navigating within and across patches, crossing the stitches and observing the built environment, mapping out the histories, digging into narratives, aesthetics, identities and colours of neighbourhoods, tracking down

reinforcements to their habituation, understanding the maintenance of the status quo, otherwise the efforts to break it.

A stroll down the history of the patchwork city

Beirut is considerably a modern city, a significant capital in the Middle East when in the late nineteenth century the Brits and the French started fancying the region. While Britain began investing in the port of Haifa, France raised the bar and refurbished the port of Beirut making it Europe's most productive gateway to the Middle East. The gated city of Beirut (what is now only its central district) was to expand in size and services and accommodate for international standards. It was to become 'Little France' with a centre that was a replica of Paris. With more services and opportunities offered in the city, the population was rising exponentially, bringing people from all corners of the region. Beirut was officially recognized as a capital, economically, judicially, educationally and culturally.

Through Lebanon's on-going sectarian strife, Beirut has always been home to a diversity of sects that usually harmoniously coexisted. Throughout the twentieth century, as the political turmoil meddled with religious beliefs, different sects started pulling away into respective neighbourhoods, huddling together for the securitization of living amongst their breed. Neighbourhoods of Beirut started carrying socioeconomic, sectarian and political labels of identity. This was still happening at a relatively slow rate until the civil war of 1975 when Beirut was sliced into a Christian East Beirut and a Muslim West Beirut, along Damascus Road; a demarcation line, a green line, a no-man's land, securitized and militarized to the degree that the osmosis from one side to the other

was practically impossible. The fifteen-year civil war meant that the two sides of the city had to develop to become self-sufficient, and the harshest sectarian division along the green line would be the most apparent stitch in the city, the largest artery in the patchwork with branches on either side.

Following the war was a reconstruction process, aiming to refurbish the city as a whole but focusing particularly on the central district. The result of the reconstruction thus far has stitched up a new artery, subdividing Beirut into the fully recovered versus the severely devastated. Further linkages were broken, further communities were isolated. In the meantime, political and sectarian lines across the different neighbourhoods thickened within the capital, in ways only noticeable via their experience. Sectarian and political flags, graffiti, posters, banners, bollards on the sidewalks, public space practices, road diversions, road blocks, even at times security cameras, music blasting from car radios, news oozing through balconies, sounds of mosques and churches, and street talk and conversations; all these can contribute to the signification of neighbourhoods. By now you have the obvious stitches of the city combining fabrics of totally different colours, and the intricate ones that thicken and loosen through grey scales of time and space.

The particularity of El Khoder neighbourhood

Bordering El Khoder are lines so harsh that underscore its induced isolation. An island in East Beirut detached from all sides, El Khoder is secluded from the rest of the city with highly severed access into it. To its east lies the Beirut River, currently running on a concrete channel and paralleled by a highway. In the 1950s, a wide seaside highway was constructed south of the neighbourhood, to connect the north of

Lebanon with Beirut. This highway is now one of the most congested and key arteries leading into the city's historic core. A neighbourhood once known for its vibrant and frequented public beach, its northern boundary has been continuously redefined over multiple phases since the 1920s while the port of Beirut at its west expanded into its north cutting its access to the Mediterranean Sea. Its proximity to the port and location on the periphery of Beirut has motivated the centralization of Beirut's industrialization, and has since labelled it as such. Factories and warehouses of various sizes are found around the residential blocks and along the highway.

El Khoder has served as domicile to a variety of sects and ethnicities. Following the Armenian genocide, many Armenians relocated within and around the area, most of which resorted to temporary shelters of a quarantine camp. The Armenians also contributed to the creation of the first slum in Beirut within close proximity to El Khoder. Those who eventually moved out of the area left their shelters behind for other migrant and transient populations to occupy, including Kurds, Palestinians, Syrians and Lebanese from other regions of the country. While on the periphery of Beirut's municipal vicinity but also neighbouring the financial core, El Khoder has been an ideal and affordable location for the workforce in Lebanon. Nonetheless, El Khoder's natives are landowners associated with the once greatest and most successful slaughterhouse in Beirut. With roots so deep in their land, they have been resourceful within their premises. They have little interaction with the world they are so excluded from beyond the highway. Though scarce, they seek educational and employment opportunities within or around their homes. Though surrounded by heavy urbanization, their sense of enclavement has produced the 'othering' of the rest of Beirut, and their self-identification as a village.

During the sectarian Civil War, El Khoder neighbourhood, along with those around it, was deeply affected. One year into the war, the neighbourhood was completely razed during what is referred to as the Karantina massacre, leaving hundreds killed and many others fleeing elsewhere. Weeks before, a massacre fell through in the adjacent port in which many residents of El Khoder (in particular the Muslims) were employed. This massacre gave the Christians domination of the port, and therefore an economic weapon in the country. Two back-to-back massacres, the growing power of Christian parties, and the strategic location of a poor and diverse neighbourhood in East Beirut with a handful of unwelcomed Muslim residents, left El Khoder doomed to fall victim in a war loaded with sectarianism and stigmatised residents. After the war, the once diverse neighbourhood became a patchwork of exclusive and isolated communities. The buildings still suffer bruising from the war and residents of different sects barely communicate. The neighbourhood gets little attention from the municipality, and is barely recognized by the majority of the Lebanese population. The identities assigned to the neighbourhood – associated with the nearby industrialised land, port, slaughterhouse, and junkyard – have all contributed to further stigmatizing and geographically excluding the residents.

Grassroots efforts to patch up the fabric

After much back and forth about consolidating a controversial development plan that extends from the Beirut Central District towards El Khoder, the plan has faced a deadlock. Efforts for reconciliation from the war, achievement of social/spatial justice and claiming the right to the city have emerged in the form of activism, where civil society organizations and communities collaborate to stir change on different scales.

Development on community scale has picked up, formally and informally, to appropriate spaces and spatial practices. Grassroots development is providing leeway that overcomes centralized decisions that tap into policies, bureaucracies and procedures.

The neighbourhood of El Khoder had long been neglected, but is recently making an appearance on the map. Over the past year, its residents have been collaborating with Public Interest Design Levant (PID Levant), an organisation thriving to create sustainable communities with the aim to implement a grassroots local development plan. Using a human-centred approach, PID Levant works within the communities and collaborates closely with the residents to address the cultural, social, environmental and economic parameters required to positively transform urban and rural environments. Subsequently, PID Levant acts as a facilitator and coordinator to match the needs of the communities with resources provided by the civil society as well as the public and private sectors.

An opportunity to collaborate on the ground

The Patchwork City workshop was an opportunity for PID Levant to exchange knowledge with academic institutions (the Development Planning Unit and the Design programme at ALBA) and practitioners from various backgrounds in order to collectively construct real world, implementable and affordable strategies towards enhancing the neighbourhood of El Khoder. Participants of the workshop worked closely with PID Levant to understand the systems and pillars of El Khoder, navigate across the residents and their urban practices, and pinpoint elements worth building on. The different teams of participants presented their strategies tackling short,

medium and long term plans for sustainable uplifting of the neighbourhood aesthetically, economically, environmentally, culturally and socially. Their proposals were holistic and human centred and encouraged participatory development. The proposals have been assumed by PID Levant as baselines for future interventions in the neighbourhood.

The outcome of the transformation that PID Levant encourages in the neighbourhood would locate it back on the map, as an economically sufficient patch in the urban fabric, with empowered residents capable of taking charge of positive change in their local setting and integrating with their surroundings. While El Khoder is in fact detached from the rest of the city along harsh lines, change beyond the physical realm can bridge it back.

Notes

(1) An earlier version of the text was published on DPU SummerLab 2014 Chabarek, D. (2014). Beirut´s fabrics: lines & borders. In *DPU SummerLab Pamphlet 2014*, 22-25.



"

The campaign also came together at a time when citizens were beyond frustrated from the existing corrupt political system that targeted so many aspects of their lives that the Dalieh Campaign instantly became something they can relate to and feel ownership of. The pattern in which Dalieh was acquired, the very clear breach of property law and instilling of boundaries were so visible that everybody wanted to fight against.

"

Dalia Chabarek and Lily Yassine

Beirut Activisms Reclaiming The Public Sphere. A Conversation With Dalia Chabarek And Sarah Lily Yassine

This piece was produced in conversation with Catalina Ortiz

CO: How do you describe the multiples borders that shape the city of Beirut?

DC & SLY: Beirut's borders are topographical, sociocultural and geopolitical. While very apparent to residents of the city who interact with these borders day-to-day, a journey through the city can provide visitors with a very visible patchwork of the different, at times abrupt and at others harmonious, attributes that are stitched together to form the city. The landscape and geomorphology of Beirut and Lebanon as a whole have facilitated the division of neighbourhoods and towns throughout history, with mountains and hills, forests, valleys, shorelines and rivers. The complexity of the sociopolitical fabric has also stirred populations into their subpopulations and at times firmly dividing them from neighbouring areas.

Topography: Municipal Beirut is a peninsula on the eastern Mediterranean Sea, delineated by a diverse shoreline, predominantly rocky westward transitioning into cliffs and caves (particularly where Dalieh is situated) and into sandy dunes at the southern end. Further inland, a once lush pine forest, also known as Horsh Beirut, the city's largest public park, remains contested, securitized and under threat of further real-estate development, a project that the current

< Dalieh site study, 2017, Image courtesy of the artist, Civil Campaign for the protection of Dalieh and Temporary Art Platform

Municipal Council of Beirut is promoting. The once abundant but currently channelized (since the 1960's) Beirut River delineates the northern municipal boundary of the city, and runs further into the mountains, and into the Mediterranean Sea at the Saint Georges Estuary forming a natural bay. This condition of river and sea, has provided Beirut with fertile agricultural soil a characteristic of Mediterranean coastal plains. The Beirut Port neighbouring the river occupies the northwest edge of the city and motivated the growth of an industrial zone surrounding it. The hills in the city have contributed to the distribution of the neighbourhoods, with Musaytbeh and Achrafieh as the main two hills and the most elevated where institutional and administrative services were deliberately and strategically located to provide panoptic views to primarily foreign missionaries and protectorates, and eventually influenced the geopolitical divide in the city.

Sociocultural: Layered over these topographic boundaries there exists a palimpsest of sociocultural identities that have shaped the collective memory and fabric of Beirut. The everlasting social and religious identities that coexist in Beirut have always been demarcating factors of communities, but were further dissected in modern history with the segregation of the city during the fifteen-year Civil War (1975-1990) into East Beirut and West Beirut along a non-concretized green line - the Damascus Road that was a no-man's-land. The post war reconstruction process that began in the 1990s in turn set real estate speculations, which in the last 10-20 years have also contributed to shaping yet another set of fluid borderlines in the city. The most apparent of them is the line between the reconstructed Downtown Beirut and the neighbourhoods just east of it that have barely been retouched after the Civil War.

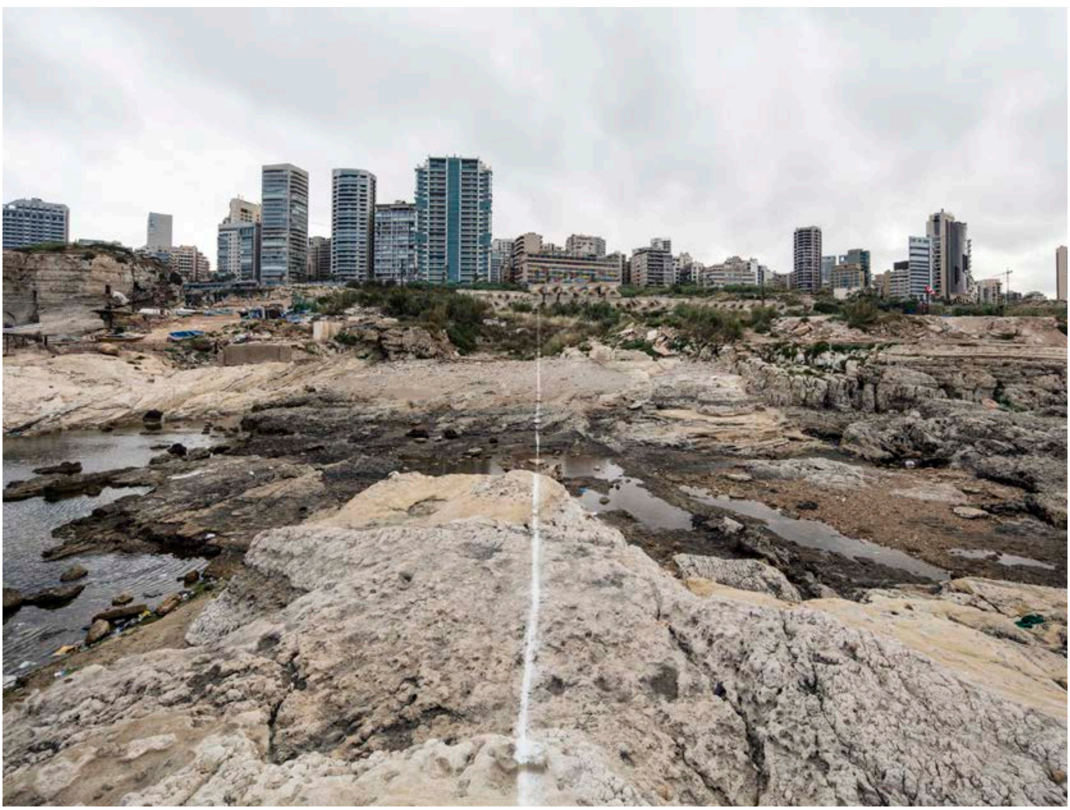
Geopolitical: Pre-Civil War, an influx of populations and minorities contributed to the expansion of the urban fabric and the social make up including rural urban migrations, Palestinian and Arab diaspora and the several camps that grew around the suburbs of Beirut, at first to accommodate temporary situations which later forged into neighbourhood proper such as Bourj Hammoud, home to an Armenian population, or the numerous Palestinian camps also forms the boundaries of the city's whether administratively or in the imagination for the city's users. The recurrent influx of refugees from different regional countries in the context of the recent conflicts and ongoing in the Middle East (most recently with the Syrian population) and the displacement of local populations from rural areas have created refugee camps and severely informal pockets in the city.

Urban Development: Transportation endeavors meant to facilitate urban mobility and commutes from one place to another added another layer of borderlines. These include the introduction, functioning and removal of the railway the construction of large highways and bridges, and the expansion of the Beirut Port. The stagnated Beirut Master Plan that was instilled in the mid-twentieth century still provides municipal guidelines for the design of roads and highways that have become out of context. Recently, this has driven major activism in one of the Achrafieh neighbourhoods as a reaction to the municipality's decision to build the outdated Fouad Boutros highway that would require the demolition of apartment blocks and the segregation of neighbourhoods.

Lastly, since 2015, the failure of several municipalities and the Lebanese government to put together a sustainable household waste management strategy for recycling, sorting and management has resulted in an environmental crisis

which led to several civic movements such as the You Stink Movement, and the coalescence of several active movements and campaigns including Beirut Madinati, a political entity which ran for Municipal elections in 2016. The still ongoing waste crisis is adding another layer to the boundaries of the city, as exciting coastal dumps East and South of Beirut, are being loaded beyond their capacity thus reshaping the coastal edge, and enlarging the city, a strategy that is part of habitual land reclamation process whereby coastal dumps are transformed with time into reclaimed areas that are privatized and development as high end real estate.

Figure 17. Intervention on Dalieh entitled Thin White Line by Ieva Saudargaitė Douihi as part of Temporary Art Platform residency program organized for Dalieh Watch Day, 2017. The line distinguishes between the zone susceptible to real-estate development and the zone protected from it. The line is erased with the water from the waves. Image courtesy of the artist, Civil Campaign for the protection of Dalieh and Temporary Art Platform



CO: What is the nexus between privatization and borders in Beirut?

DC & SLY: Historically, the urban fabric of Beirut was not particularly accommodating to formal public space, as it was very influenced by Islamic and Ottoman housing trends where the outdoor "public" realm was oriented inward within courtyards. Traditionally and historically many inhabitants came from suburbs or nearby hills and mountains. Private gardens were the place of socializing for low to upper middle class families up until the Civil War divide. Beiruti gardens according to the research of Jala Makhzoumi (professor of landscape architecture at the American University of Beirut) were 'haruka' gardens which mimic the rural productive gardens of the mountains. Formal public spaces were usually associated with the administrative core of the city. Alternative public life was practiced organically in scattered open spaces across the city, outside of the definition of public and private properties in unscripted forms such as picnic on the coast and walks along the Beirut river, a practice known locally as 'sarayan'.

Throughout the Ottoman and French presence in the region, land was gifted to families merely symbolically, as the size and attributes of some of this land usually limited the types of interventions that it can accommodate. This maintained an openness of access, especially along the shoreline. The modernization of the city negotiated open spaces, as it eliminated courtyard houses, integrated apartment blocks and formalized the allocation and use of space.

The issue at hand is not privatization per se, as the distinction between private and public has always been blurred. The transfer of space from communal to exclusive, regardless

of property ownership, posed a threat to the abundance of outdoor and accessible space in the city. Privatization and borders are not mutually exclusive, but the development and exceptionalization of legal implications directly impact the nexus between access of space and borders. Legislation was tampered to formalize these changes.

The coast of Beirut, classified on the cadastral map as zone 10, is the best example for this scenario, where the land has been largely privatized for over a century but only symbolically, and tolerated public use freely and openly. The legislation prohibited permanent construction on zone 10, but was altered due to real-estate pressures to alter building coefficients. On Dalieh, in 1995, one private investor/politician (which later on became prime minister and head of one of the most powerful political parties) bought and agglomerated adjacent properties, and on the same day, law 402 was issued granting owners of plots larger than 20,000 m2 to exploit the building coefficients even further. In a legal process the land became prime and private real-estate constructible property.

The creation of borders in open-access spaces are not always physical. The transfer of communal property to private property such as in Dalieh and the coast altered the coast and neighbourhood practices, eliminated the maintenance of natural landscape, restricted public services such as cleaning the area, and extremely stigmatized the area as unsafe, dirty and ugly.

The lack of urban management policies, a master plan which remain only on paper, without binding laws and policies, couple with the lack of heritage management law, meant that post-war Beirut become a real-estate bargaining. Two/three storey, 1920's and 1930 houses and buildings were and

are still regularly demolished or abandoned by owners, who often are composed of multiple family members. To solve inheritance disputes owners of adjacent plots typically sell them to common developers, who agglomerate the plots, and by doing that, they can increase their Floor to Area ratios as per the existing building laws and regulations. The lack of public incentive and interest in historical neighbourhoods, coupled with a real-estate frenzy in a laissez-faire free market is contributing to the disappearance of historical fabrics, a process which is in turn changing the skyline of the city, building orientation and the imagined borders of neighborhoods and their socio cultural identities.

CO: How is the privatization of collective open spaces unfolding?

DC & SLY: Politics in Lebanon post-independence (1943) is treated as one business sector in a feudal system, controlled by an elitist few and passed on through generations, while involved in the different economic sectors. Real-estate developers are either politicians or backed by political (and particularly sectarian) support, and so market-led policies and public infrastructure follows in order to support their interests rather than serving the public.

Post-independence Beirut does not have a strong history of planned or designed open public spaces such as parks or gardens. Open spaces were seen as opportunities for real-estate ventures, and the majority of public projects jeopardized the maintenance of public spaces and opened new opportunities for further real-estate development. Public space has become so scarce and a major public fight, to the degree that the public space currently provided per capita in Beirut is 0.8 m3 as opposed to the World Health Organization

standards of 9 m3 per capita.

Most recently, and coinciding with the struggle to protect the coast of Beirut, two planning decisions inland shook the public. The first, Fouad Boutros highway that was planned in the 1930s was announced to be built over 70 years later. Where the area was once unpopulated and agricultural at the time of the Ecochard Master Plan of Beirut, now stands multiple apartment blocks, communities and public life that would be razed with the addition of this new highway. In the 1950's the Municipality of Beirut had expropriated a number of built plots and unbuilt land, which remain today part of the Municipality capital.

The second, Horsh Beirut, or the Pine Forest in Beirut, is also a space of contestation as it was securely gated and restricted access for decades with the excuse of reforesting it after the Civil War, and after public pressures was opened with limited visiting hours. Though the largest public green space in Beirut, parts of the site is currently under threat of real-estate development with the intention to house a hospital. Public Gardens and squares contribute to the boundaries of neighbourhoods but recedes in a city where the natural topography and views are dominated by the sea and the mountains.

Then there is Dalieh, a cultural landscape which we are particularly concerned with at the campaign. Dalieh is a site of multilayered significance in the city. It has a natural harbour that invigorates an ideal fishing economy, scenery and landscape that host an active public life, and a geomorphology and ecology that holds fossils and archaeological treasures as well as unique vegetation and marine habitat in the Lebanese ecosystem. For archaeologist, Dalieh is the only remaining

intact pre-historic site in Beirut, of significance in the whole Mediterranean coast as it presents an in-situ neolithic flint excavation 'factory'. Though privatized since the 1920's, the site was actively and publicly used because Dalieh was classified as 'zone 10 Non ædificandi' as per the regulations of the 1954 Beirut master Plan, and this prohibited any kind of construction. With changes in the building regulations (described earlier), Dalieh became a haven for potential real-estate development. In 2013 the site started showing signs of threat, such as the demolition of fishermen homes and the fencing of the area. The plots of Dalieh had been purchased from the multiple owners by a single developer, and agglomerated into a single ownership that was to be developed into a high-end tourist resort.

Figure 18. Diving Competition at the Dalieh right by the Pigeon Rock - Beirut, Summer 2000. Source: Dalieh Campaign Archive



CO: How has the idea of Dalieh Campaign initiative emerged?

DC & SLY: The 'Dalieh Campaign' was established in 2013 to advocate for the protection of this unique cultural landscape in the city of Beirut. Many of the founding members of the Dalieh Campaign had previously worked on Dalieh, through mapping the landscape of Beirut's natural wild areas, the privatization of the coast, art interventions/performance, research and design. Many of us were also users of the site, either in our childhood, or personal escape from the city, or romantic escapades, public celebrations, picnics and water activities.

In 2012, large cement blocks were placed on Dalieh by the Ministry of Public Works to further reclaim the sea, in hopes of expanding the fishermen port, but the cement blocks continue to occupy a very large portion of Dalieh until today. In 2013, fishermen living in Dalieh were forcefully evicted, and the incident raised speculation among activists, citizens, users and experts in the city. Meetings were held to investigate the situation, pinpoint the cultural, social, environmental, ecological and legal importance of Dalieh, and to plan the protection of the site. Shortly after, Dalieh was fenced, and the activist efforts escalated.

Following a first series of meetings, the campaign was launched on site through a press conference and an online petition which coalesced into a campaign that organized protests on the fence, concerts, designed slogans, art activities, performances but also the beginning of extensive research about the site. The campaign gathered in-depth documentation, research, interviews, and oral history narratives to produce the Dalieh Campaign booklet and the campaign website and in hopes to consolidate an archive of Dalieh. The Campaign also

addressed an open letter to architect and urbanist Rem Koolhaas of the Office of Metropolitan Architecture (OMA) on the online platform Jadaliyya in 2015, after learning that the practice was commissioned to conceive a proposal for a private beach resort on Dalieh. OMA responded to the open letter assuring us that our concerns will be taken into account.

The campaign also organized regular university talks in an effort to widen the scope of public engagement. Talks always revolved around three themes: the social and property history of Dalieh, the legal and land tenure framework, and landscape/heritage features of the site. The campaign also created slogans visuals, videos to communicate messages widely on national, and social media to promote Dalieh as a public space. Various design studios and artists took part in designing material for the campaign. The campaign arranged a number of guided tours of the site, which proved hugely popular with the public. The campaign partnered with local Dalieh fishermen and fundraised to purchase safety jackets and developed a land and sea based tour. A children tour was also developed focusing on their interests of marine life.

One afternoon, three members of the campaign were discussing a gentrification project when they had an idea to organize an 'Ideas Competition for Dalieh' to engage people in imagining alternative visions of the site. After 6 months of work, we had written a brief of the competition and invited an international jury that included the head of International Federation of Landscape Architects and organized a crowdfunding campaign to raise funds for the competition expenses. The competition jury met over a weekend in May 2015 to review all the submitted entries and decide on the winners, and the weekend after the campaign held an exhibition of all entries. The jury was headed by

prominent, and leading academics and experts in the field and participation was abundant with the key rising design firms in town and so international participants. The competition was also endorsed by several entities in the American University of Beirut along with the Ministries of Environment and Culture and Information.

The following month we started working towards the nomination dossier of Dalieh to the World Monuments Fund Watch list 2016. In October 2015, Dalieh was one of fifty sites chosen by the World Monuments Fund Watch List 2016, alongside Heneine Palace in Beirut. The nomination entails the maintenance, preservation and celebration of neglected and endangered sites. It also confirmed the site's significance as a shared public space and natural heritage site and described it as a 7000 old public space, and facilitated raising awareness of the site, public space management, and rights to the city. Subsequently, in May 2017 Beirut Heritage Watch Day was conceived as a week-long event in collaboration with Save Beirut Heritage, celebrating Heneine Palace and the Dalieh Campaign.

Also in 2015, The Dalieh Campaign filed a lawsuit at the high administrative court known as the Shura Council against Decree 169 that removes the protection of zone 10 from real-estate development. The Ministry of Environment also announced a draft decree in order to categorize Dalieh as a natural protected area regulated by the Ministry and reserving its right to intervene and decline any project based on assessment. The Shura Council approved the decree, and it now stands at the Council of Ministers for a final approval.

CO: Who is involved in the campaign and how does it operate?

DC & SLY: The campaign has been active since 2013, so entering its 5th year now. It has always been open and welcoming to any individual who is interested in working towards the protecting of the site. About 20-30 people attended the first meeting in 2013, responding to a call for action, including architects, and landscape architects, designers, artists, sociologists, planners, anthropologists, NGO's, community groups and journalists.

The first stages of the campaign included rallies and interventions on site with the aim of engaging the public in the physical site of Dalieh. These included covering the fence with protest canvases, children activities and drawing, and launching an online petition at the press conference on site inviting all the press.

The campaign process can be described as unscripted with several peaks of influence and activity and people loosely coming in and out. It is constituted of different overlapping circles. At the core is the founding circle which has been consistent since the campaign was created, and another wider circle of journalists, artist, graphic designers, policy and other organizations and a wider network of friends and supporters. In hindsight, what was ingenious and innovative is that a prominent journalist became associated with the campaign at its early stages. Also many contemporary artists were regular at the campaign meetings and were individually and collectively using Dalieh as a site for performance and installation.

We began noticing slogans on the sidewalks of the site, but also political slogans, infographics and political typographies in Arabic on the site itself. We realized that the core team may be meeting regularly to think strategically on the steps forward, but in fact the campaign managed to raise so much awareness on the ground that the activism towards

the protection of Dalieh now became a national topic that citizens felt ownership of.

CO: How is this campaign connected with other progressive initiatives in the city?

DC & SLY: The campaign was the fruit of accumulation of its members' interest and involvement in several active and grassroots work from environmental protection, heritage conservation, vision on planning and sustainability, public policy, social and environmental justice. On many occasions, we were supported by several government institutions including the Ministry of Environment and the Ministry of Culture and Information.

The campaign also connected with other heritage NGOs such as Save Beirut Heritage and collaborated in Heritage Watch Day, a city-wide event that was also endorsed by The Ministry of Environment, Green Line Association, Legal Agenda, the Archeology and Museology Department at Balamand University, and the international association Patrimoine sans Frontières.

Many of the campaign members are active in other initiatives, and some coalesced into a political pressure group called Beirut Madinati (translates to Beirut My City) campaign in 2016 who ran for municipal elections. For the first time a group of independent people not affiliated to any political group with a clear program for the city. Through 'Beirut's Madinati's' campaign, lost the election but attracted the votes of 40 % of the Beiruti voters.

In April 2017, 'Nakabati', (translates to My Syndicate) and 'Beirut Madinati's candidate Jad Tabet won the seat of head of

the 'Order of Architect and Engineers'. Tabet is a prominent architect, urbanist, UNESCO member and urban activist since the 1990's, and fierce supporter of the Dalieh Campaign and was head of the competition jury committee.

Through the last four years, numerous other coastal sites have become threatened. Many residents and community groups have gathered to fight for those sites. They have reached to the Dalieh campaign for support and guidance. In May 2017, the Dalieh Campaign along with ICOMOS and these coastal protection initiatives established the Lebanese Coast Alliance, a national coalition to develop a strategy for the whole Lebanese coast.

Many young Lebanese and international researchers at prominent educational institutions across the fields of design, planning and the social sciences argue that the work of the Dalieh Campaign is shaping a new discourse on design and planning, urban policy and landscape architecture in Lebanon with outreach through the Middle East. Many PhD students and master students are studying the campaign as a case study for their research projects.

CO: What are the enabling factors for the campaign to succeed in your aim, what is next?

DC & SLY: Dalieh happens to have major significance in Beirut's identity. It has always been a site of public life and celebration, and the fact that it lies right by the symbolic Pigeon Rocks highlighted the site as a natural element of Beirut postcards. The campaign was blessed to have from the beginning a combination of expertise to establish documentation on the significance of Dalieh. The commitment of the press and investigative journalists as

well as artists and creatives to translate scientific information and legal information into articles, visuals, videos, slogans drawings, and social media assisted in translating the information into very communicable material. We had a lot of undercover involvement from collectives, artists, writers, and other influencers who address our work in indirect ways.

The campaign also came together at a time when citizens were beyond frustrated from the existing corrupt political system that targeted so many aspects of their lives that the Dalieh Campaign instantly became something they can relate to and feel ownership of. The pattern in which Dalieh was acquired, the very clear breach of property law and instilling of boundaries were so visible that everybody wanted to fight against.

The campaign at the moment is working through the larger network of the Lebanese Coast Alliance to establish a holistic vision for the Lebanese coast. Many of its member have also joined ICOMOS International and are attempting to push forward this vision that reimagines the coast as a natural, public and economic thriving landscape along the Lebanese territory.

Other members of the campaign have set up partnerships with other entities such as an observatory for legal violations of public domain on the coast (Public Works with Legal Agenda). Campaign members through their respective professional engagement continue to find creative ways to keep spreading awareness about the importance of the site and the work of the campaign.

The campaign sees its mission only half accomplished as its objective is to legally protect Dalieh for any potential real estate

speculation but also to restore the site and inject temporary design elements to facilitate access and protect its unique wild and unscripted character in the city, and protecting it as the symbolic natural and cultural emblem of Beirut.

Figure 19. Family picnic on Dalieh during Nowruz celebration, the Iranian New Year celebrated on the 21st of March, image courtesy of Karim Mostafa



CO: What do you think is the role of urban practitioners/ planners/designers in this political context?

DC & SLY: The role of practitioners, planners and designers is to assist in the imagination and visualization of alternative models for living, especially that there are very few solid examples of the potential of public space and potential of access to basic human needs and public infrastructure. Collaborative efforts are particularly effective in drawing a more harmonious picture and in imposing pressure, as it may be difficult otherwise to fund efforts, collect data, organize

awareness campaigns, come up with alternative policies and reach public entities.

For some keeping on pressuring, and designers, the city has not witnessed recent public space design and is not particularly aware of what this means, the designers interested in this work have either to self-fund and crowdfund, temporary exhibitions, installation, tactile and acupuncture urbanism, coupled with persistence in pushing for larger scale vision which many of us worked on, sadly still in the drawers of the ministries.

Figure 20. Dalieh with the Pigeon Rocks and Raouche in the backdrop, image courtesy of Elio Sassine, Civil Campaign for the protection of Dalieh and Temporary Art Platform



Many are convinced that their role of urban practitioners and designer is to become directly involved in establishing policy though municipal elections and upcoming parliamentary elections, to bring about the change that they are fighting for and especially for an alternative vision of the city/country.



PART 3

Comparative Research Design



Studio Phases

The studio enables a radically open process of iterative experimentation, a rich experience of learning by doing. The studio challenges the modern identification of design as a problemsolving endeavour that privilege the idea of a finite, object-oriented outcome. Instead, our perspective understands design as a process of contingent knowledge co-production to address broader socio-political concerns. By proposing an alternative mode of urban engagement, we seek to explore different design approaches and tools to unravel the potentials of investigation-based design for spatial justice. In order to understand the internal and external forces that shape development processes is key to uncover the relationships between key agents in the production of space.


ممنوع
الوقوف

Mapping The Territory

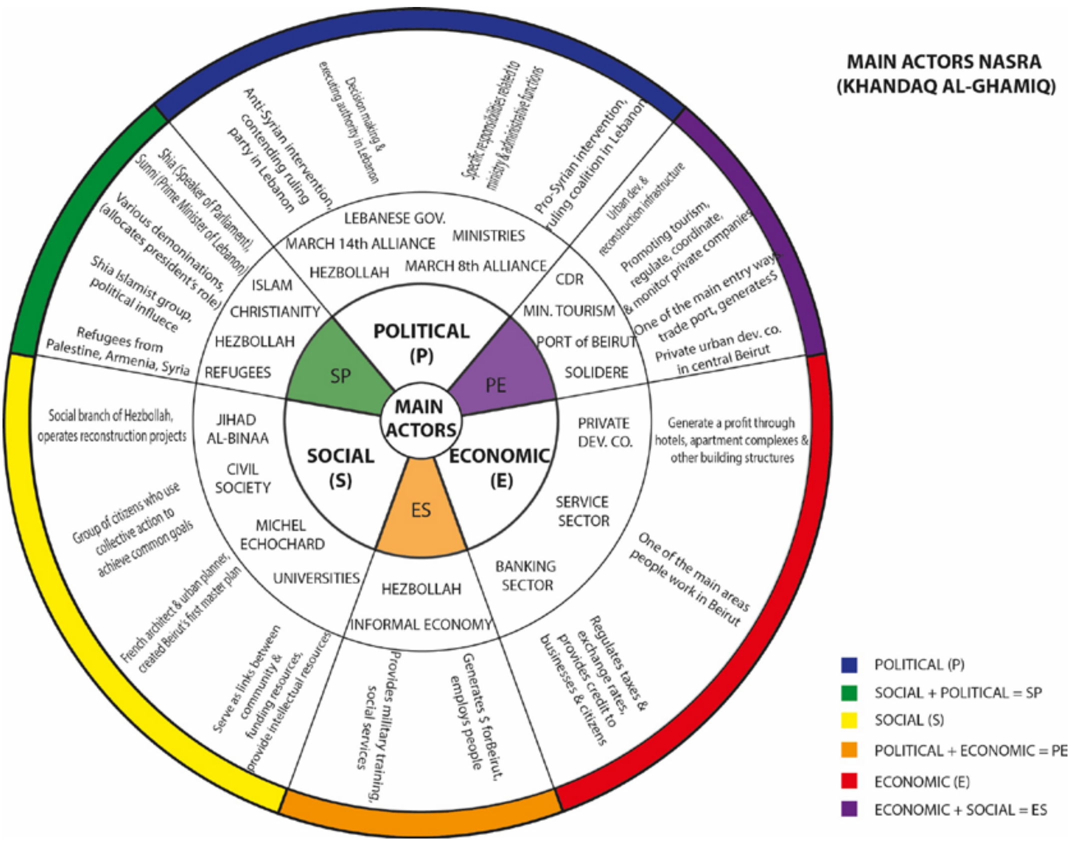
Spaces and places are continuously changing, whereby the many layers of history, politics and knowledge to name a few, are a record of what has passed and hints to what could come. Collating the concrete materiality of the area and the conceptual meta-narrative elements, in conjunction with the actor diagramming, students will document and visualize the layers of Beirut and Medellin as well as the particular areas of Raouche, Nasra, Comuna 8, and Innovation District. This will be done through various representations, highlighting the tensions, opportunities and relationships at and between the different scales. Reflecting on the syntax generated will identify areas within the situation for further research.

The maps facilitate an understanding of how different actors perceive a particular space. Complex spaces can only be designed if their narratives are incorporated alongside the data. Maps can render objects on the surface, but they also embody a matrix of discursive, non-spatial aspects. Collating the concrete materiality of the area and the conceptual meta-narrative elements, in conjunction with the actor diagramming, students will document and visualize the layers of spatial inscriptions in the sites. The guiding questions of this phase are: *What types of border-making processes are at work? What are the trajectories of spatial change?*

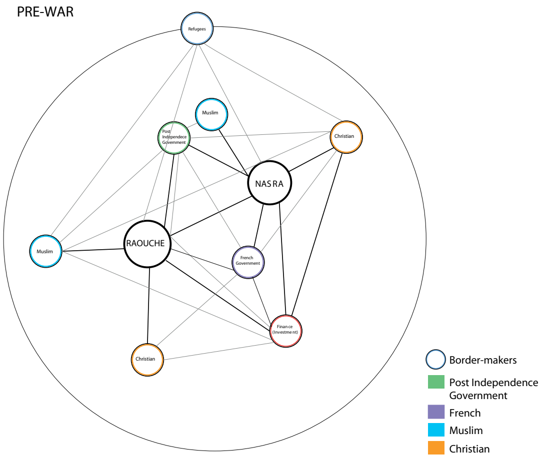
Actor Diagrams uncover the relationships between all key stakeholders involved in the Beirut and Medellín context. Students describe the actors based on a number of criteria, such as their level of operation (local, national, regional, international), the mandate of an actor (interests, agendas, visions), areas of expertise, or roles, responsibilities and degree of power, as well as the links that exist amongst them pertaining to these qualities.

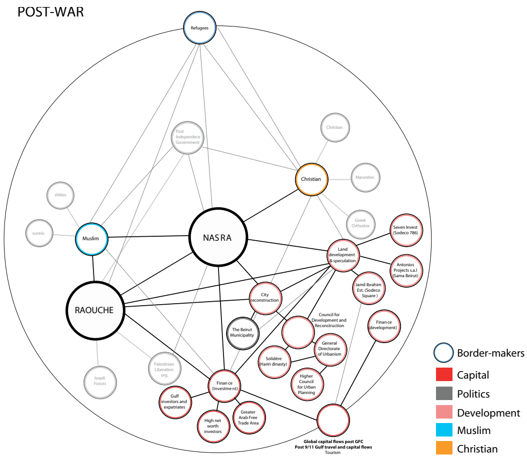
The actor diagrams here presented communicate successfully and very creatively the network of relationships that define the specific socio-political and economic landscape of actors in both cities.

2015-2016 class
Nasra / Beirut

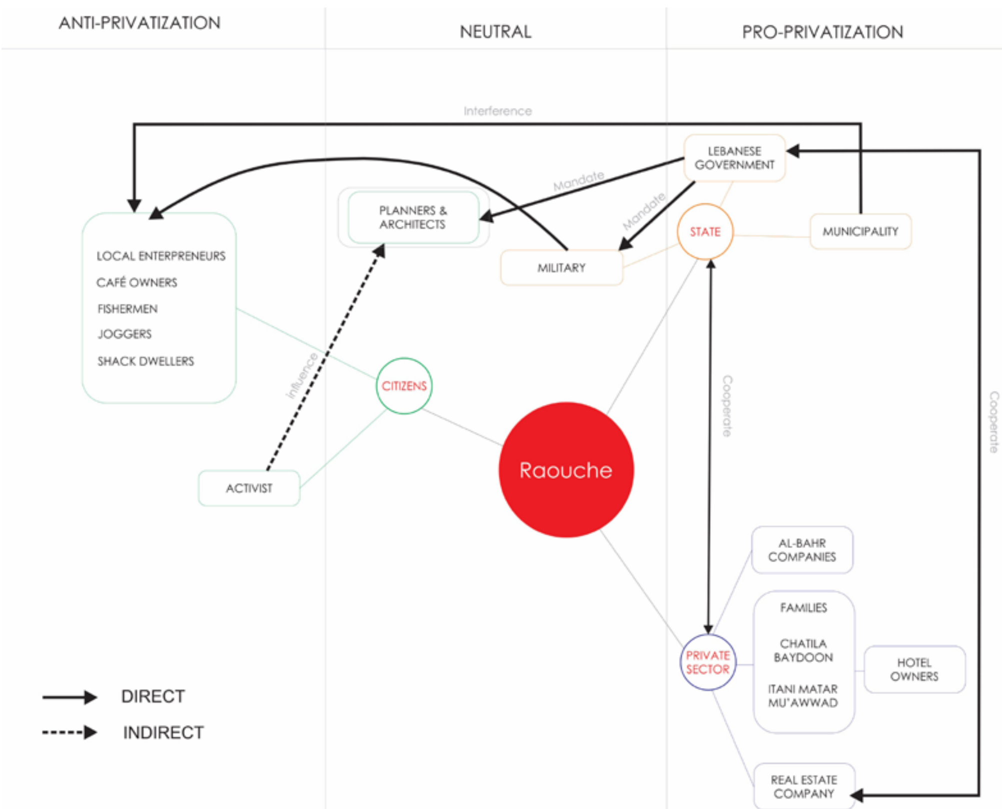


2016-2017 class
Nasra / Beirut

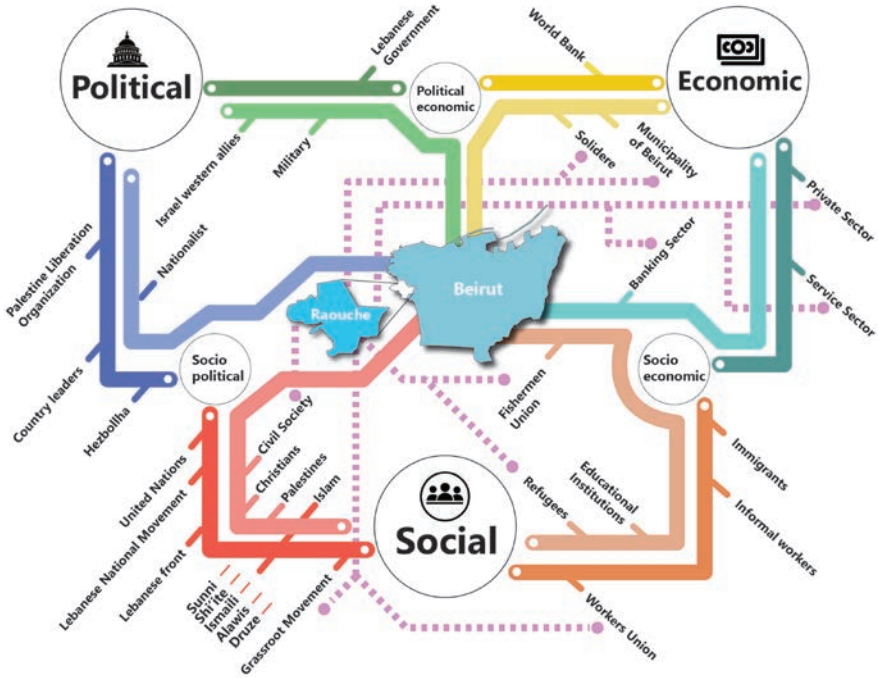




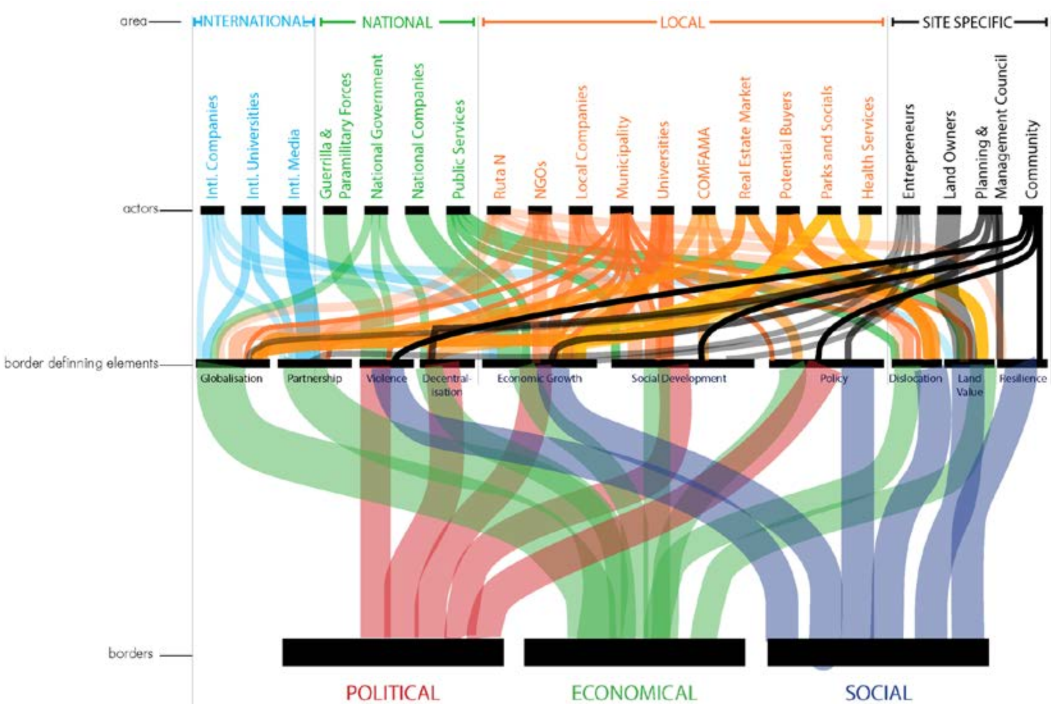
2016-2017 class
Raouche / Beirut



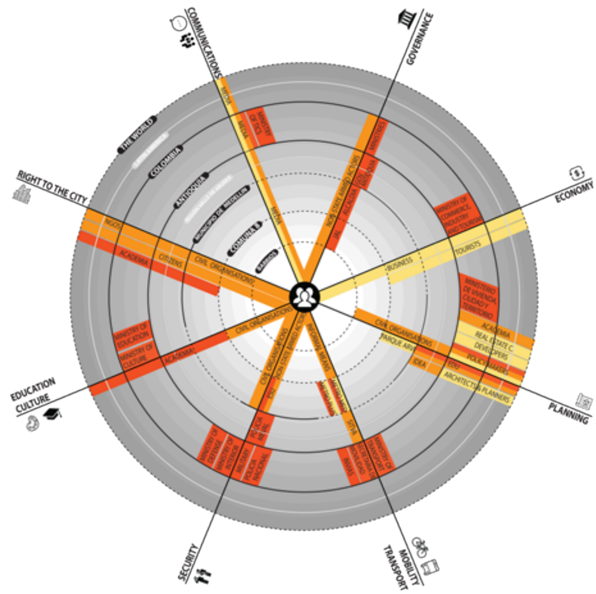
2016-2017 class
Raouche / Beirut



2016-2017 class
Innovation District / Medellín



2017-2018 class
Comuna 8 / Medellín



- PRIVATE SECTOR
- CIVIL SOCIETY
- STATE

EDU
EMPRESA DE DESARROLLO URBANO

ESU
EMPRESA DE SEGURIDAD URBANA

IDEA
INSTITUTO PARA EL DESARROLLO DE ANTIOQUIA

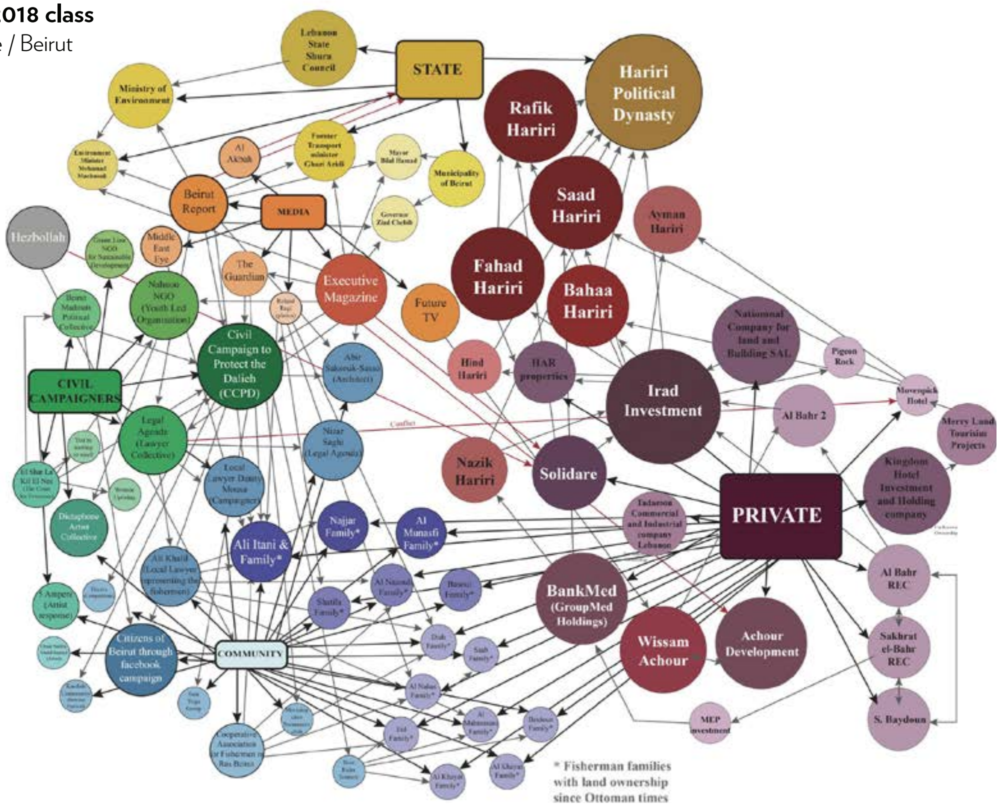
INVIAS
INSTITUTO NACIONAL DE VÍAS

JAL
JUNTA ADMINISTRADORA LOCAL

SITVA
SISTEMA INTEGRADO DE TRANSPORTE VALLE DE ABURRÁ

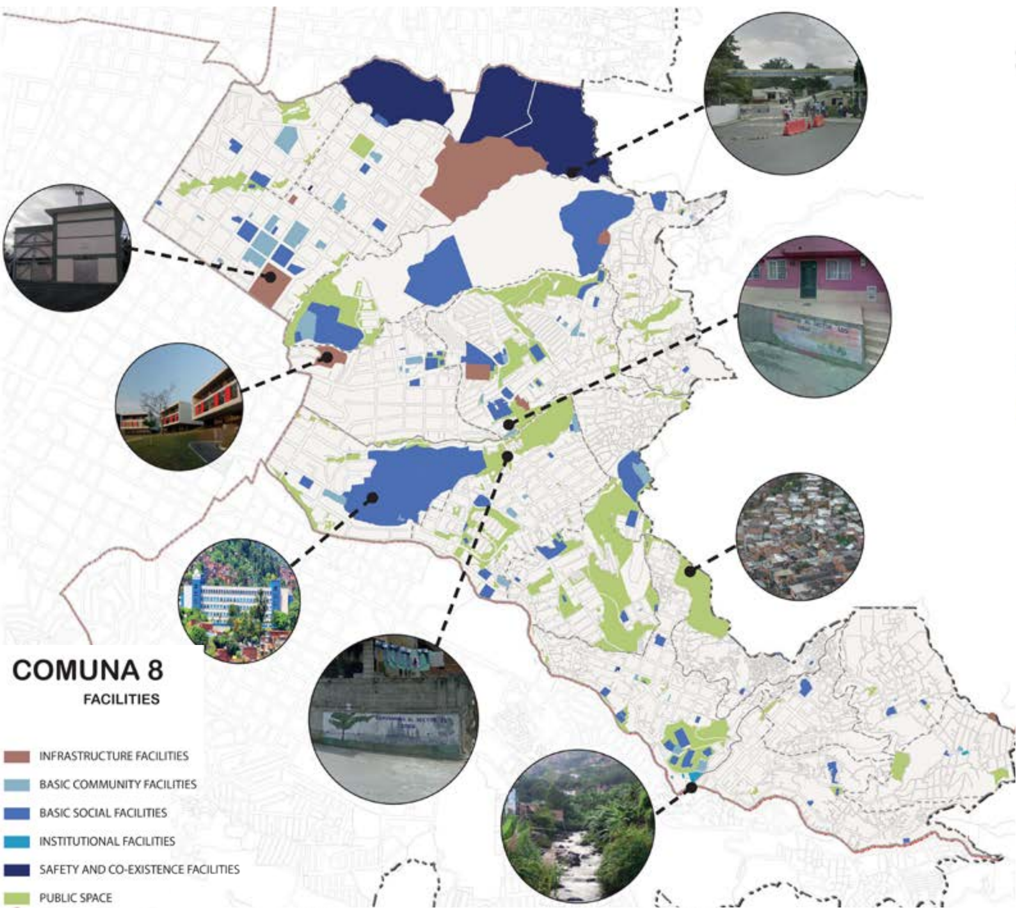
TICS
MINISTERIO DE TECNOLOGIAS DE LA INFORMACION

2017-2018 class
Rouche / Beirut

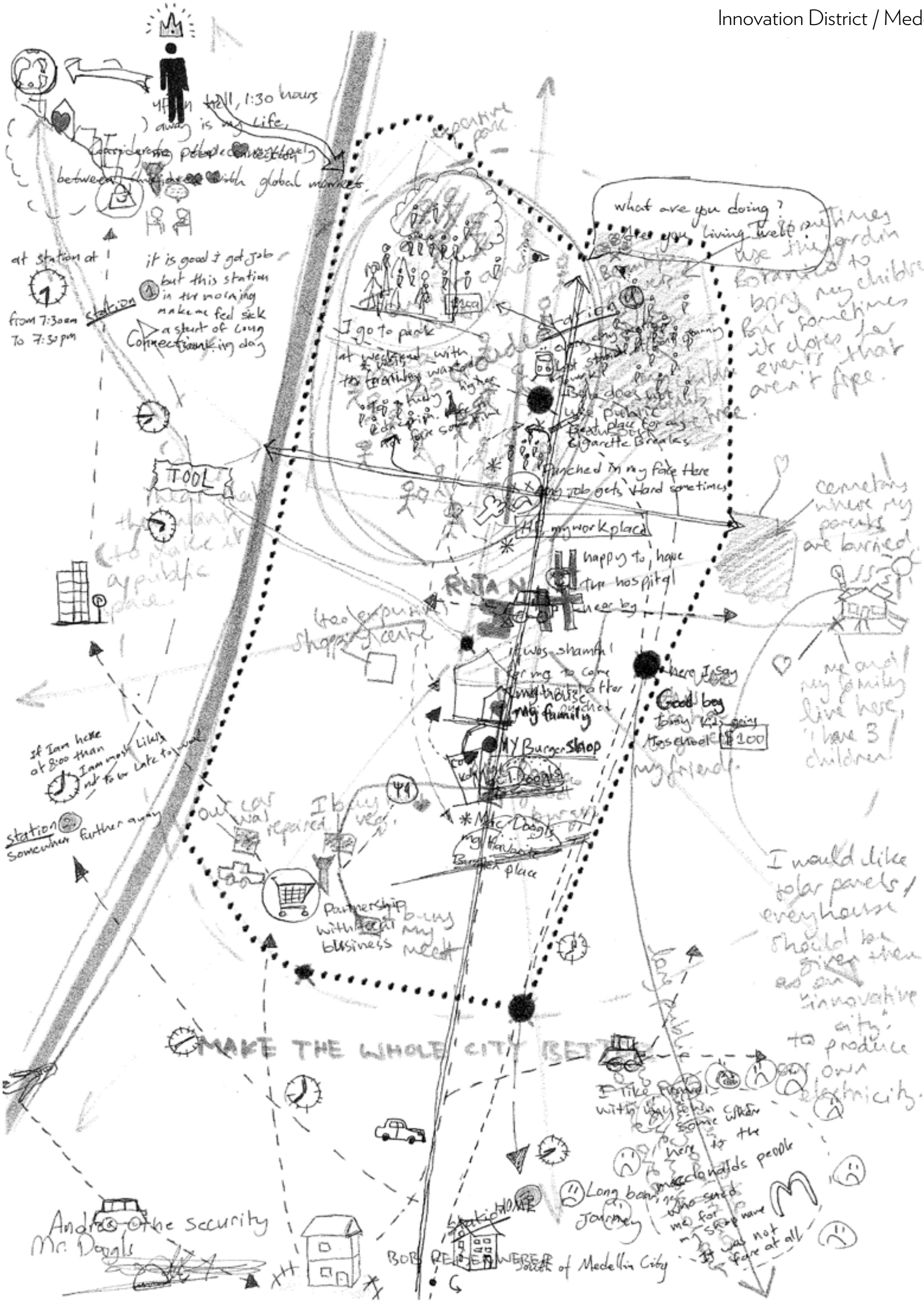


Urban Mapping. Through a wide range of mapping and graphic techniques, from maps to photo-collages, students analyse the two given territories either from a physical-cognitive perspective or from a historical one. The first category comprises graphic visualisations of the physical, cognitive, qualitative, and quantitative attributes of the sites of study. The maps facilitate an understanding of how different actors perceive a particular space. The second category comprises visual historical accounts. The mappings selected stand out for their graphic quality and communicative capacity.

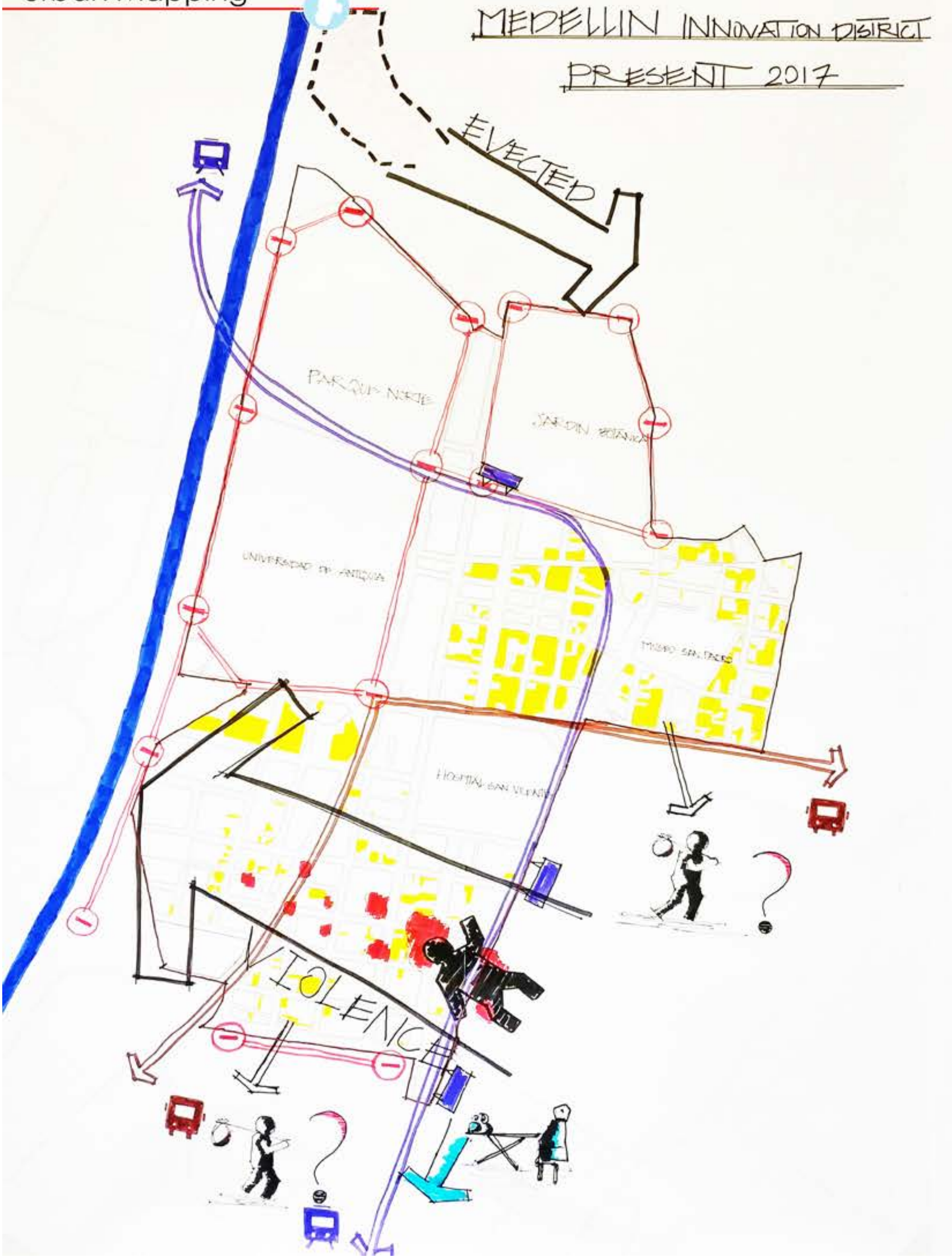
2017-2018 class
Medellín



2015-2016 class
Innovation District / Medellín



Urban Mapping





2017-2018 class
Innovation District / Medellín





CALLE 49a

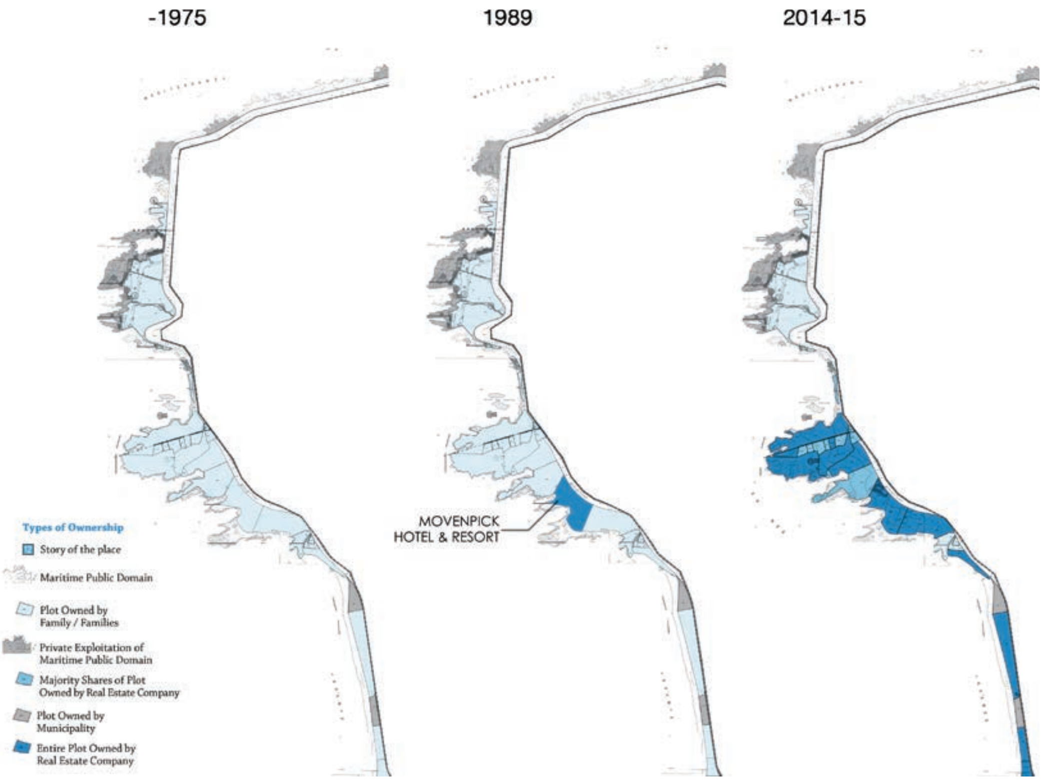
2017-2018 class
Medellín







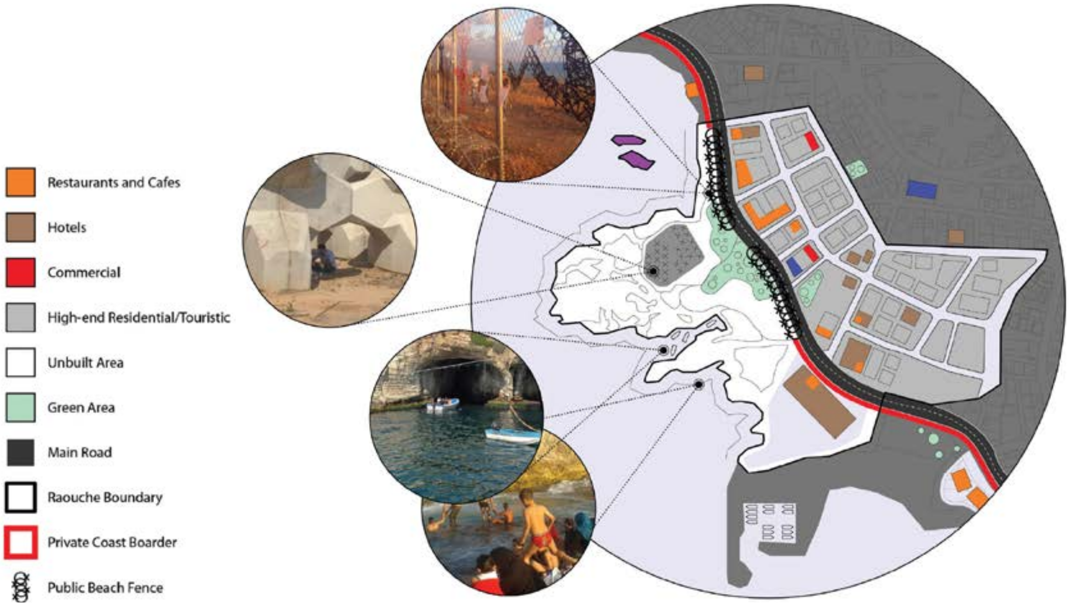
2016-2017 class
Rouche / Beirut



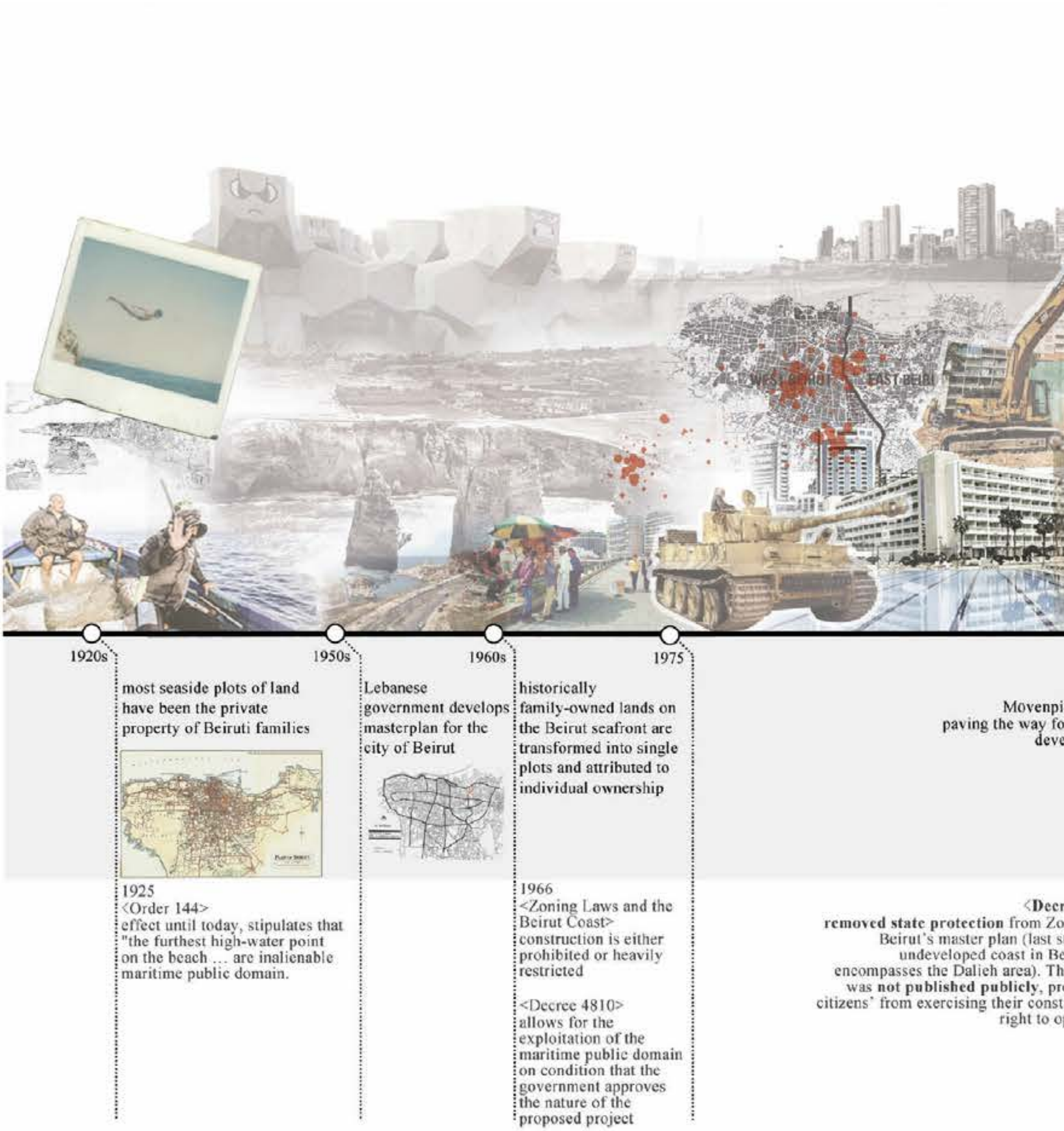


2016-2017 class
Nasra / Beirut

2017-2018 class
Rouche / Beirut



2017-2018 class
Rouche / Beirut





1989

1986
ck Hotel
r further
elopment

1989
ree 169>
ne 10 of
tretch of
eirut that
e decree
eventing
itutional
ppose it.

start of transformation in the ownership structure in Dalieh: three real estate companies secured ownership of most of the plots

1995
<Law No 402>
allows for the doubling of the exploitation factor for all plots with a surface area above 20,000 m²

2014

fishermen are being **evicted**, their stalls and restaurants demolished
a new **fence** now limits access to the area (and the sea) and obstructs the view,
stacks of cement blocks highlight further reclamation of the sea

Civil Campaign to Protect the Dalieh of Raouche



2017





Connecting Spatial Practices

The aim of this phase is to uncover the relational character of urban life and the materiality of space focusing on power structures and movements of ideas, knowledge, people and capitals across sites and at city level. In the specific:

• to compare and relate the border-making practices in central and fringe areas of a city;

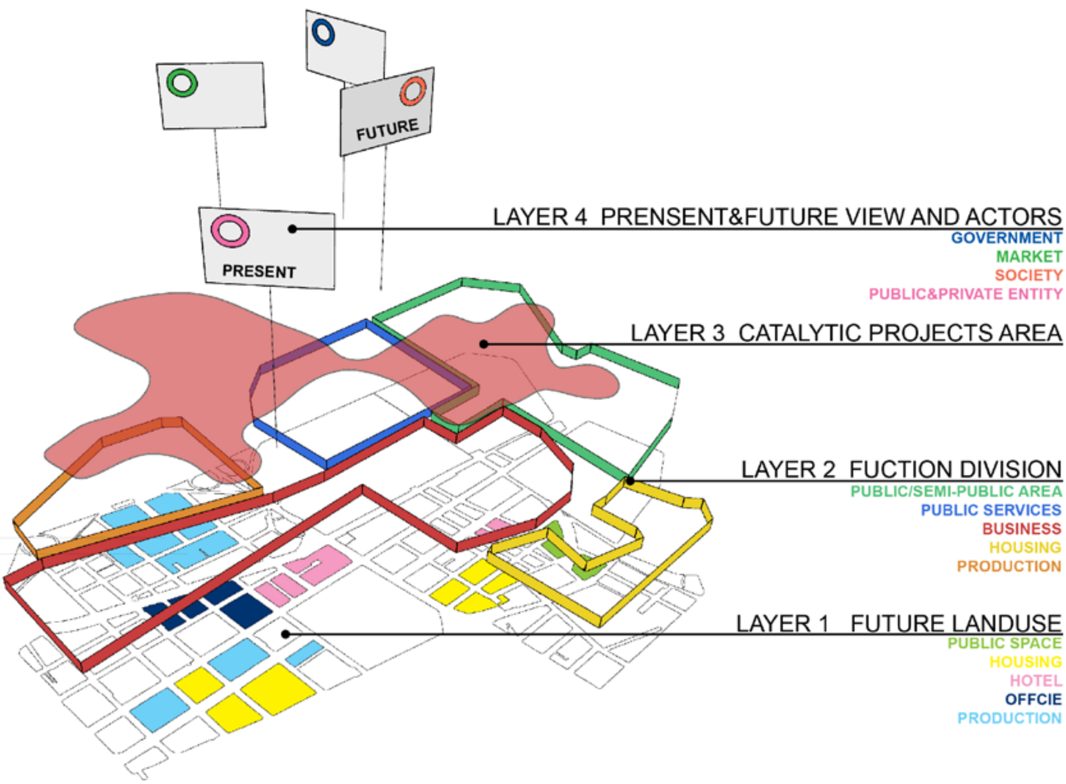
• to develop a deepened understanding of the interconnections between aspects of everyday life and space, through the lens of border-making practices;

• to help make visible complex, multi-dimensional and multi-scalar dynamics, otherwise at risk of being overlooked.

This phase attempts to uncover not only who the actors are but also how they (and their discourses) are linked to the emergence of border-making practices. *Who enacts border-making practices and through which spatial mechanisms? What are the dwellers' everyday live urban experiences that shape space? What types of spatial interactions and narratives connect the sites of study?*

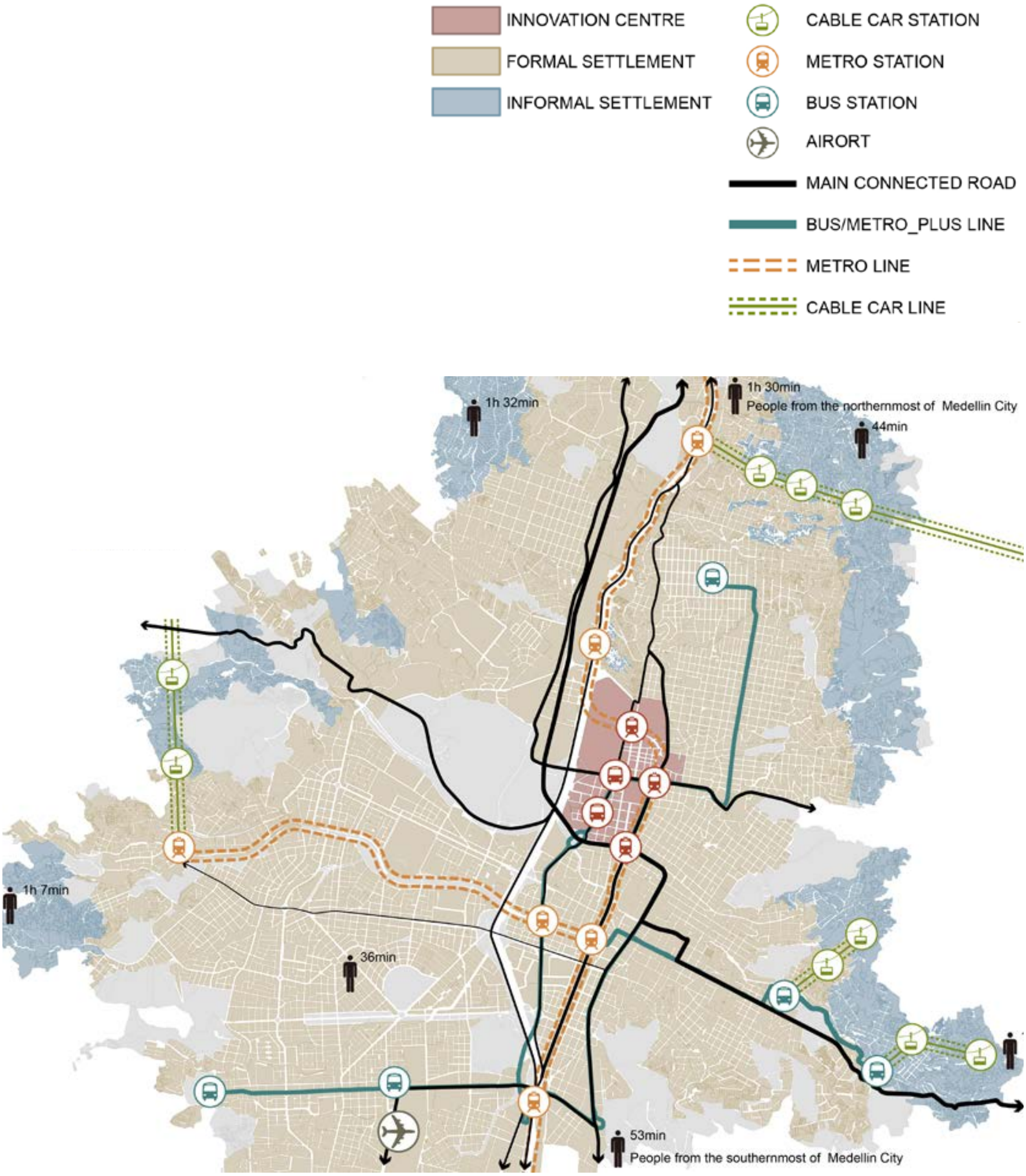
Maps of Bordering Devices/Indicators. Through a key of "bordering devices" and/or "bordering indicators" these maps show border-making practices that connect the two sites of interrogation in each city through a specific entry point (i.e. infrastructure, environment, livelihoods and housing). The maps presented here show this information in a sophisticated yet straightforward way.qualities.

2015-2016 class
Innovation District / Medellín

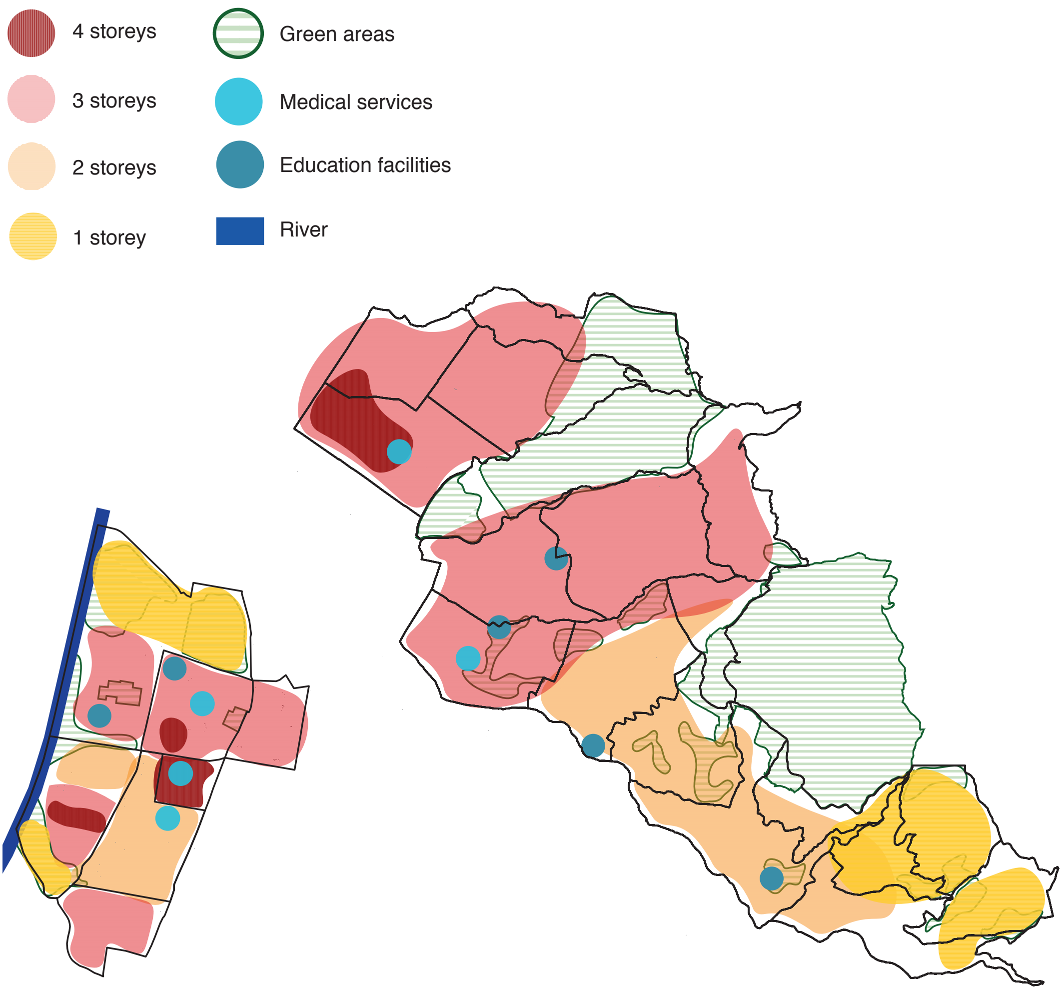


2015-2016 class

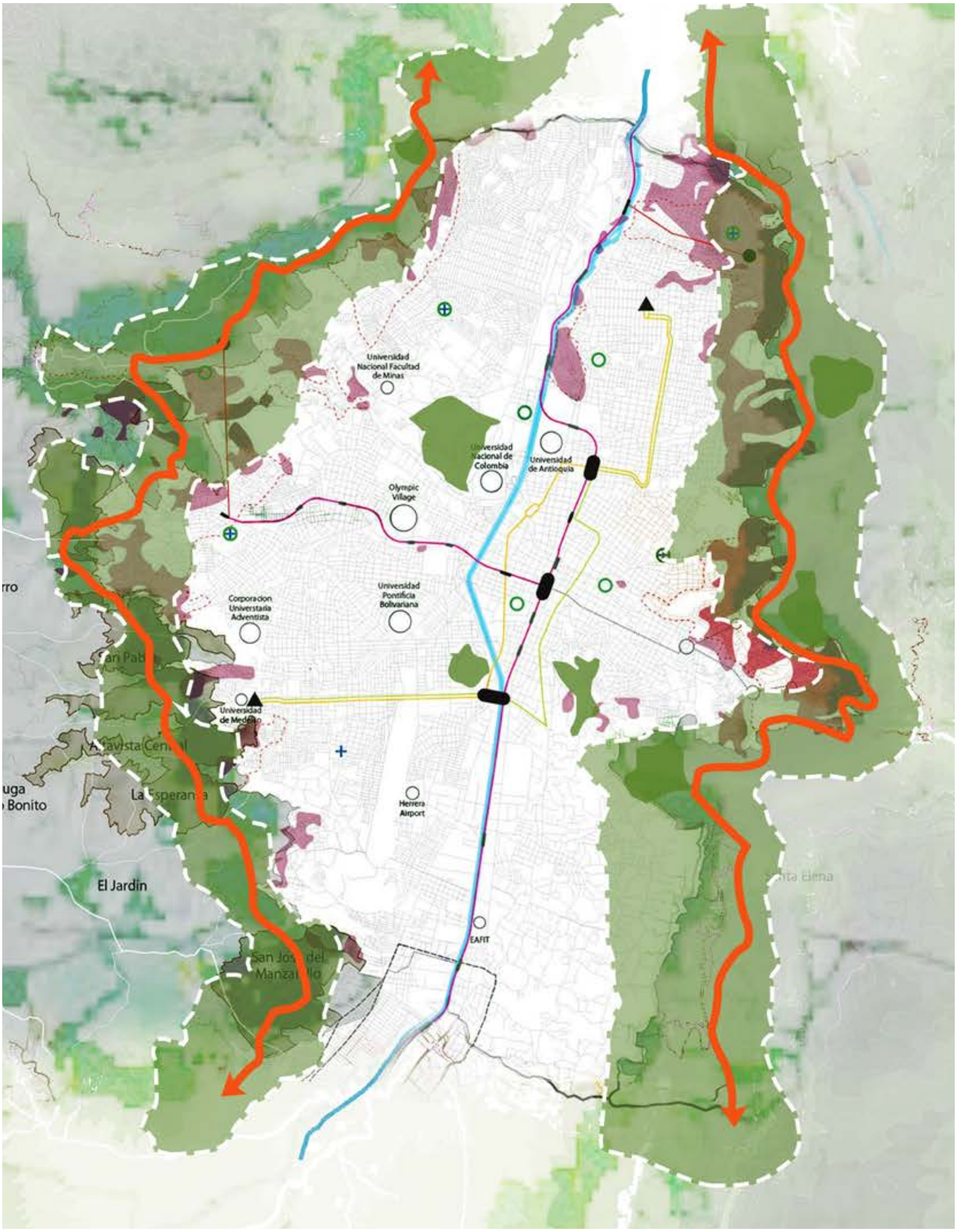
Innovation District / Medellín



2016-2017 class
Medellín

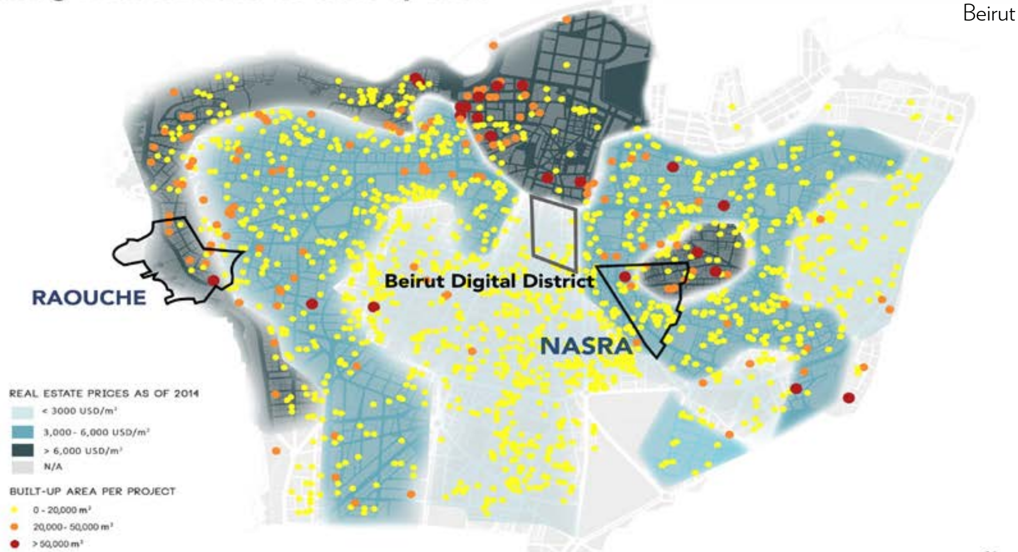


2017-2018 class
Medellín

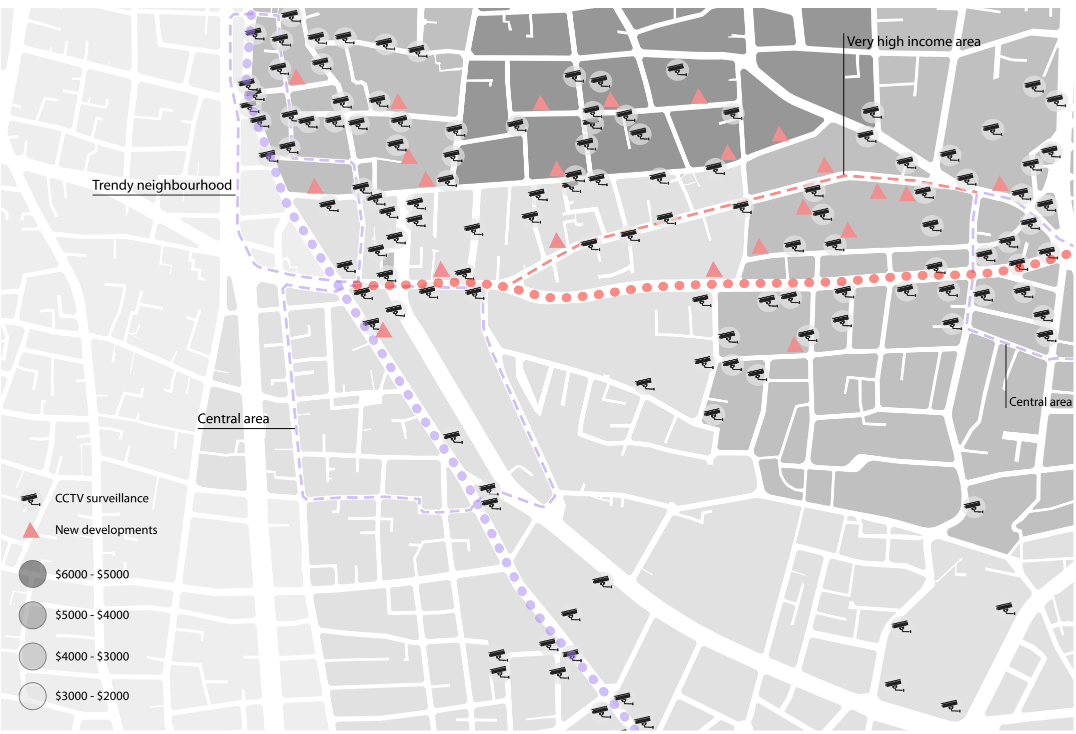


Housing Price and size of built-up area

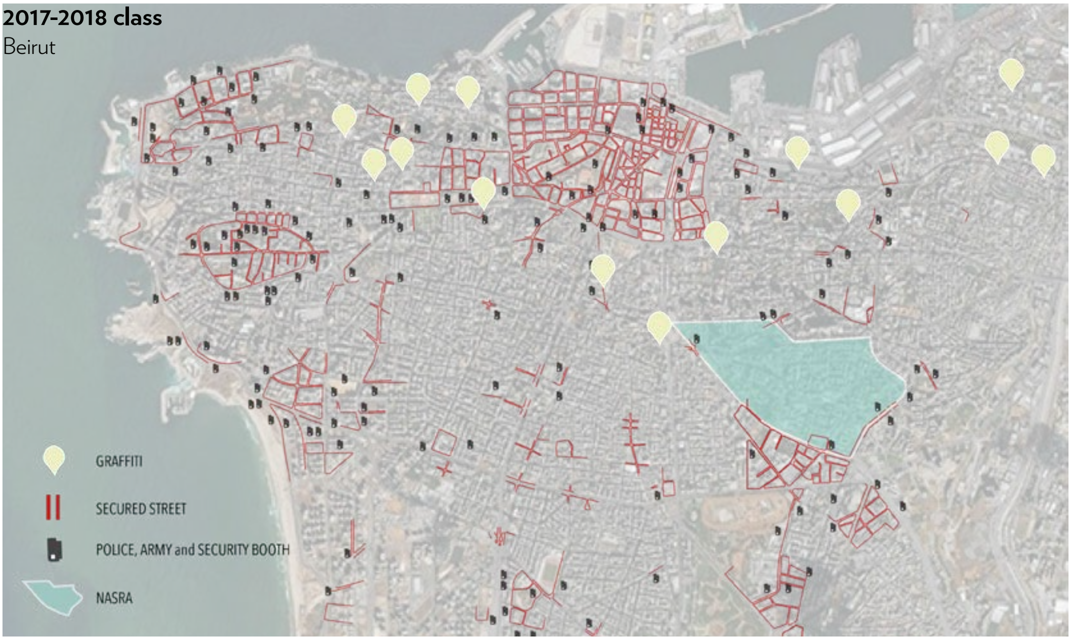
2017-2018 class
Beirut

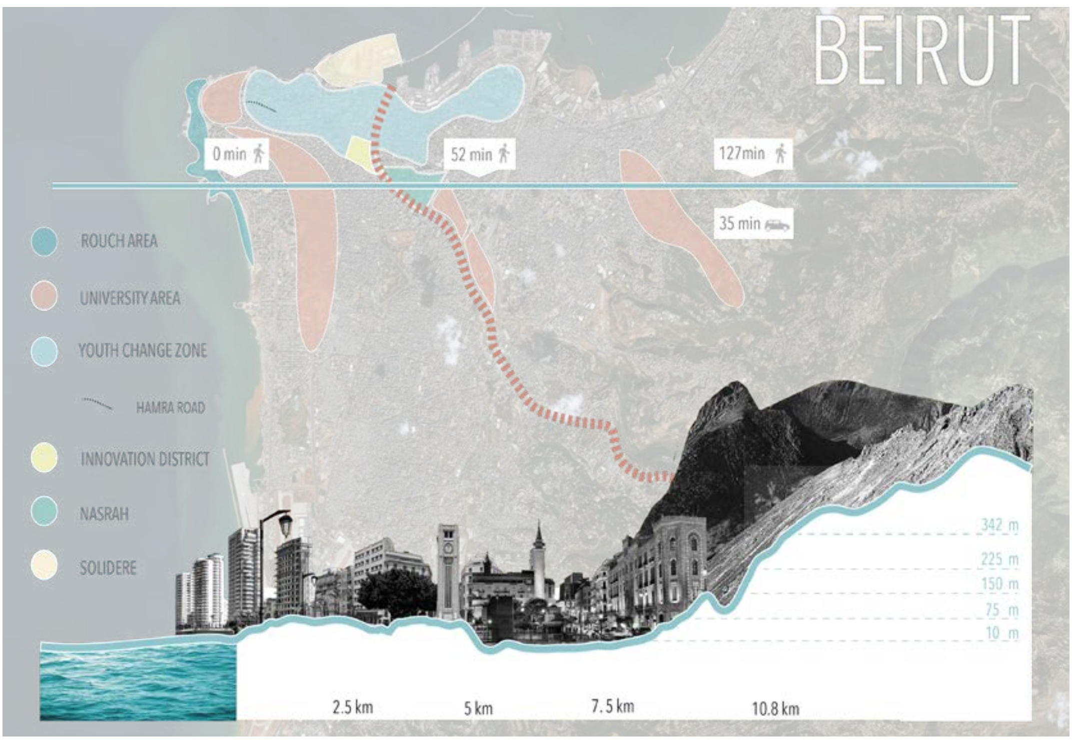


2017-2018 class
Beirut



2017-2018 class
Beirut





Visual Narratives and Historical Graphics tell situated stories around specific actors that try to make visible the interconnections between those actors, the production of space and history. The works here presented use different techniques (hand-drawn sketches, photo-collages, etc...), proving to be strong and innovative communicative devices.qualities.

2017-2018 class
Medellín



'We once were displaced by armed conflict and now we're being displaced by planning.'



ISELA QUINTERO
COMMUNITY LEADER OF COMUNA 8



ROBINSON DIAZ
COMUNA 8 RESIDENT



COMMUNITY LEADER OF COMUNA 8



THE COMMUNITY
PROTEST

'Our mobility problem didn't improve as the cable-car is placed in the wrong area where most people aren't benefiting..'





RESIDENT
SEAMSTRESS WORKING IN LOCAL BUSINESS



ANGEL JOSE GUZMAN
MEMBER OF THE LOCAL ADMINISTRATION BOARD JAL EL PACIFICO

'Where we came from we dealt with daily violence, we are a community made of displaced people'



ALBA
COMUNA 8 RESIDENT

'Our children have diarrhea and respiratory problems





MARIA TERESA JIMENEZ
MEMBER OF THE LOCAL ADMINISTRATION BOARD JAL EL PACIFICO

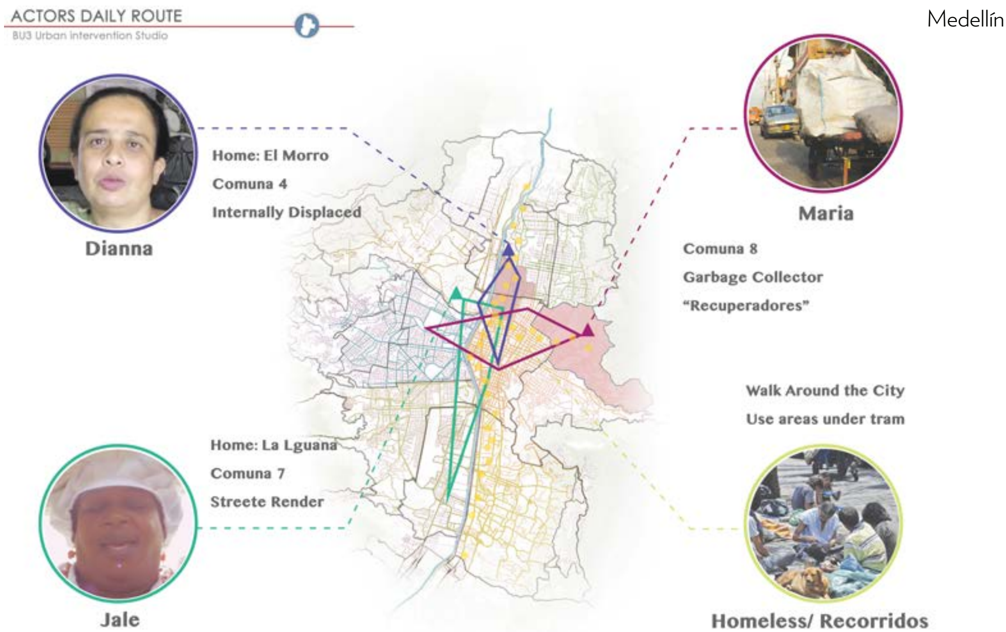
Borders are landscapes not lines



2016-2017 class
Medellín



2017-2018 class
Medellín





2016-2017 class
Beirut



Scene 1: Politicians and Developers



Scene 2: Mona Hallak and Taxi Driver at a protest in Daileh (1)



Scene 2: Mona Hallak and Taxi Driver at a protest in Daileh (2)



Scene 3: Mona Hallak and Taxi Driver in Taxi



Scene 3: Street



Scene 4: Mona Hallak and Leila



Scene 5: Phone Call



Scene 6: At the Square

2017-2018 class
Beirut

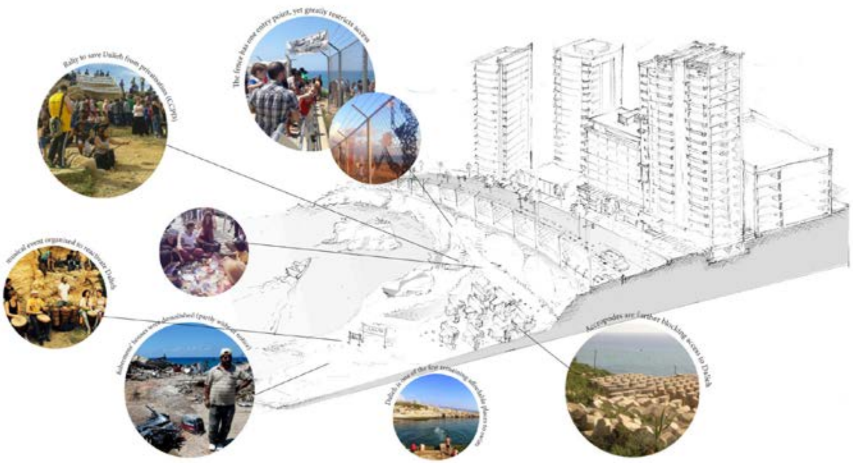
Raouche: After the civil war

RAOUCHE SINCE THE CIVIL WAR

ENVIRONMENT
- shore progressively privatised
- accessibility restricted (fence)
- landscape compromised

LIVELIHOODS
- informal activities restricted
- fear that hotels will take over touristic activities

HOUSING
- fishermen suffered eviction
- construction of high-end hotels
- high-rise buildings



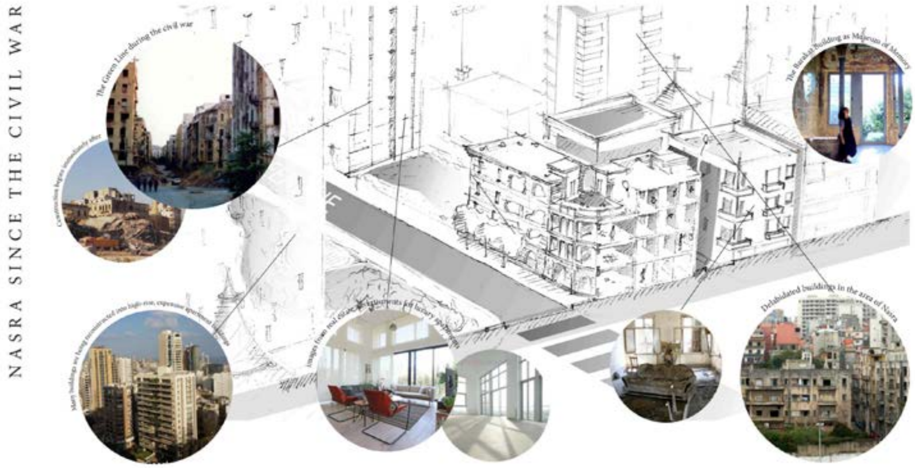


Nasra: After the civil war

ENVIRONMENT
- rubble and construction
- highway restricts access, rather that facilitating

LIVELIHOODS
- booming in real estate activities
- eviction/ displacement of low-income families

HOUSING
- increase in housing prices
- mix of old and new buildings
- higher new housing stock







Comparative Interpretative Response

This phase centres on a cross-site / city explanations and projections of the potentials for transformative spatial change. This phase is a shift in perspectives from one of collecting, analysing and diagnosing to one that involves putting forward a spatial manifestation – a physical model or abstract object. It aims:

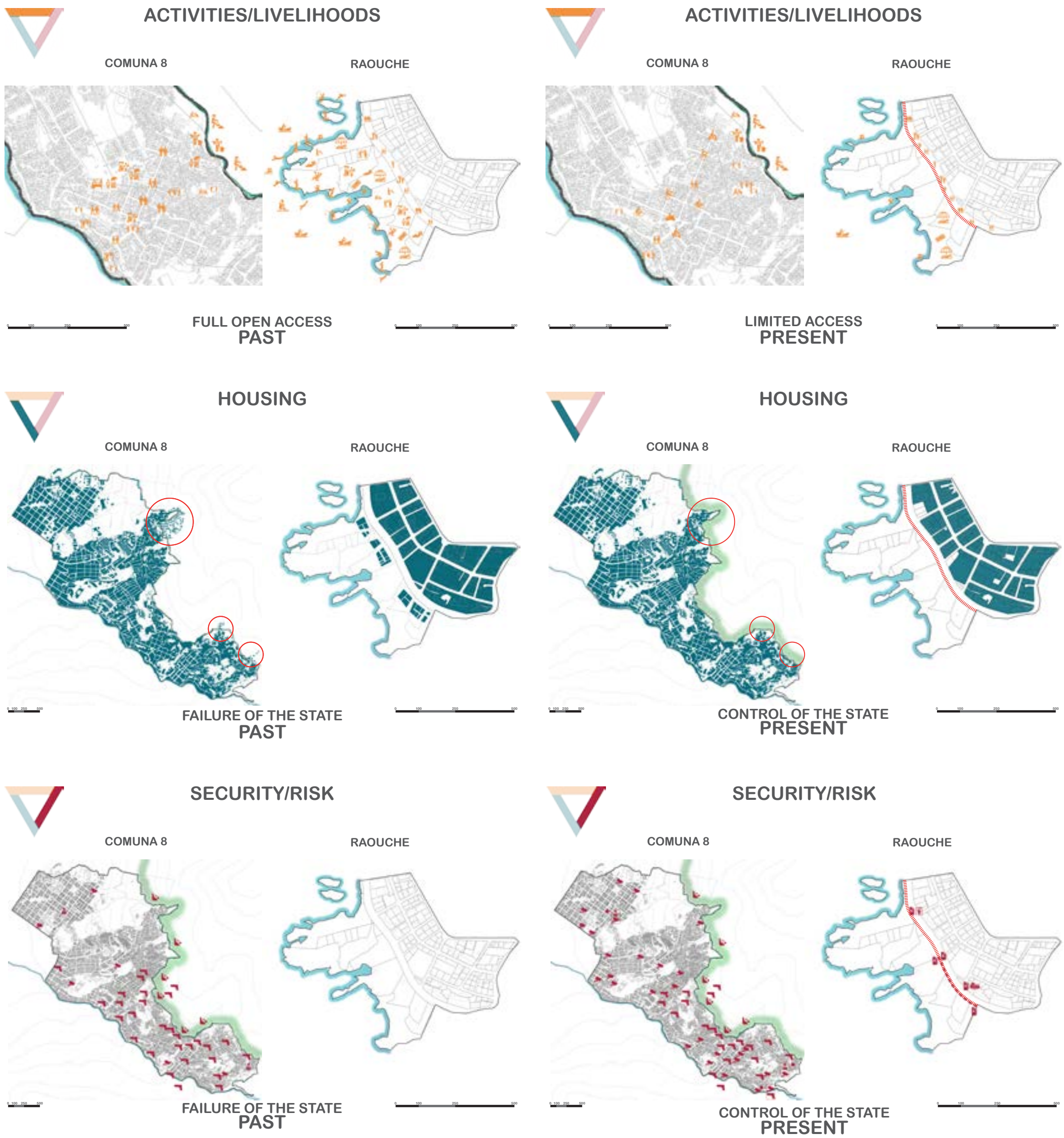
• To contrast the border making practices – either in fringe or central sites – across cities.

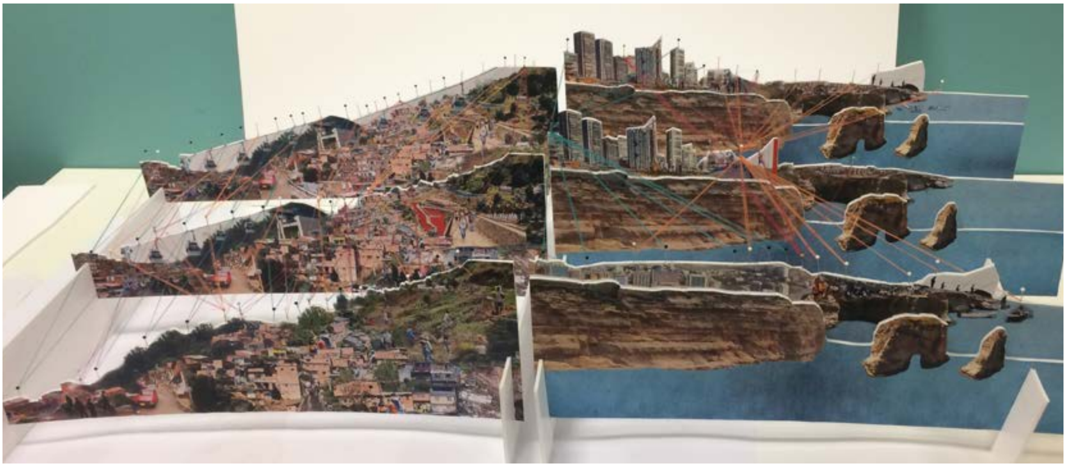
• To identify potentials for socio/political/spatial transformations in a comparative fashion.

• To provide a tri-dimensional interpretation of the spatial logics of borders.

This phase lays the foundations for proposing urban strategies. *How do border-making practices relate across cities? How to envision emerging intervention strategies? What tangible spatial manifestation encapsulates such strategic potential for change?*

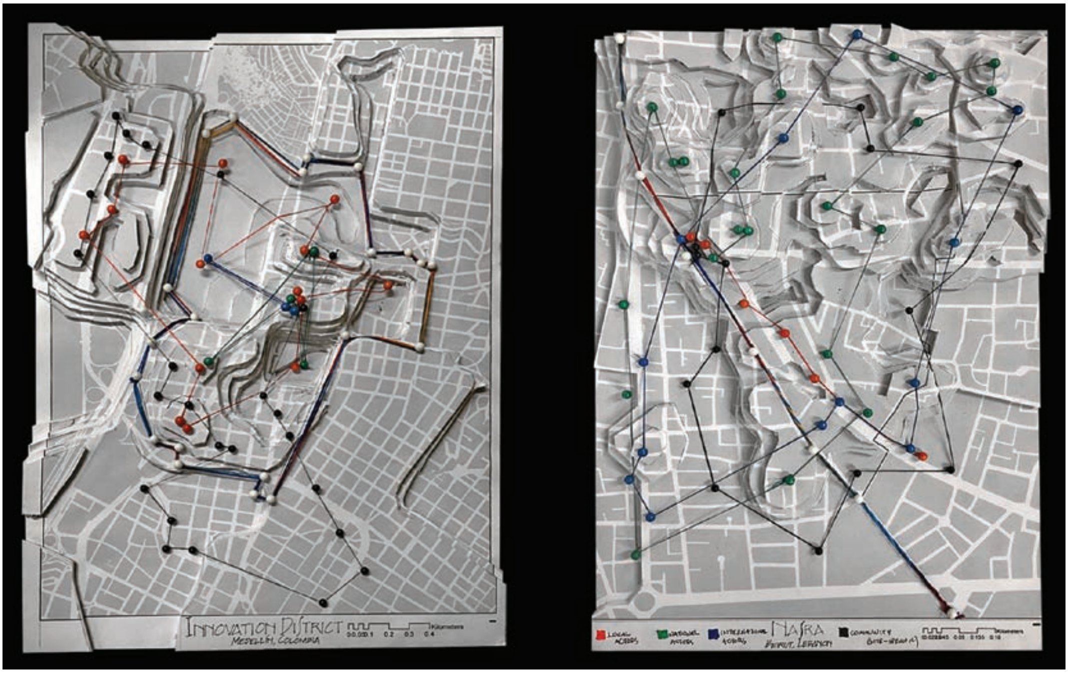
Territorial Representations. Through a "topography" as a graphic tool, either floor plans or sections, students depict different socio-spatial features in a comparative frame between the two cities. The territorial represenations selected succeed in the endeavour of bringing together specific aspects across cities.

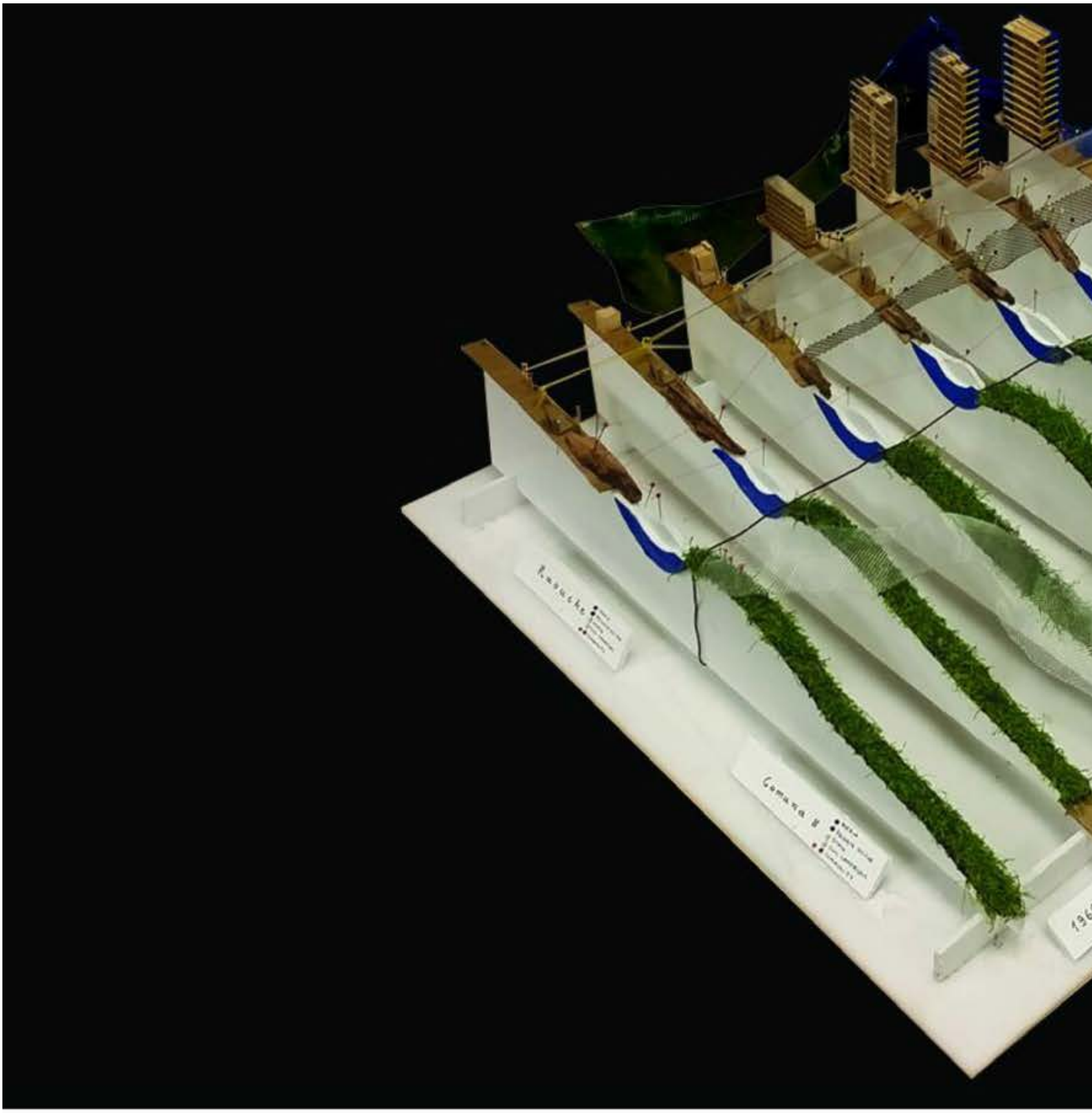


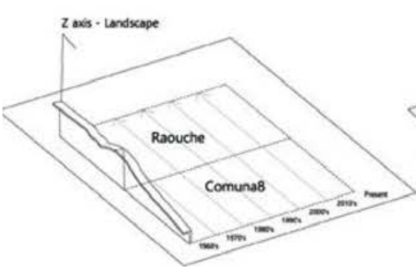


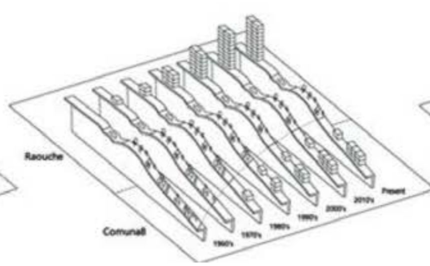
2017-2018 class
Medellín-Beirut

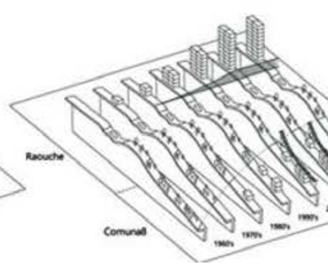
2016-2017 class
Medellín-Beirut



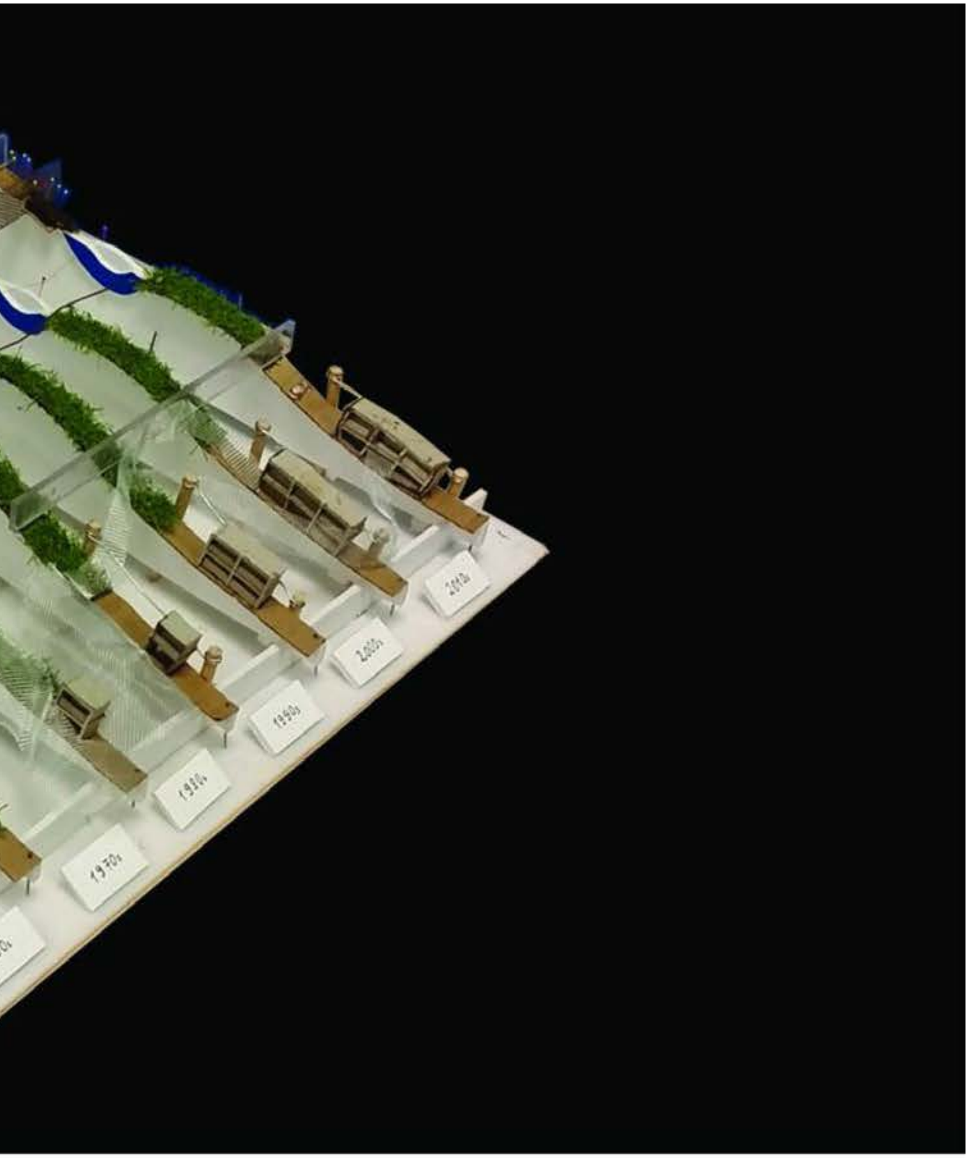

Raouche
Comuna 8

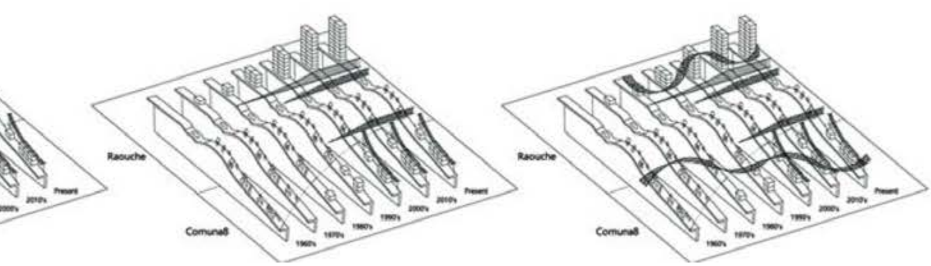

Z axis - Landscape
Raouche
Comuna8
Present


Raouche
Comuna8
Present


Raouche
Comuna8

2017-2018 class
Medellín-Beirut

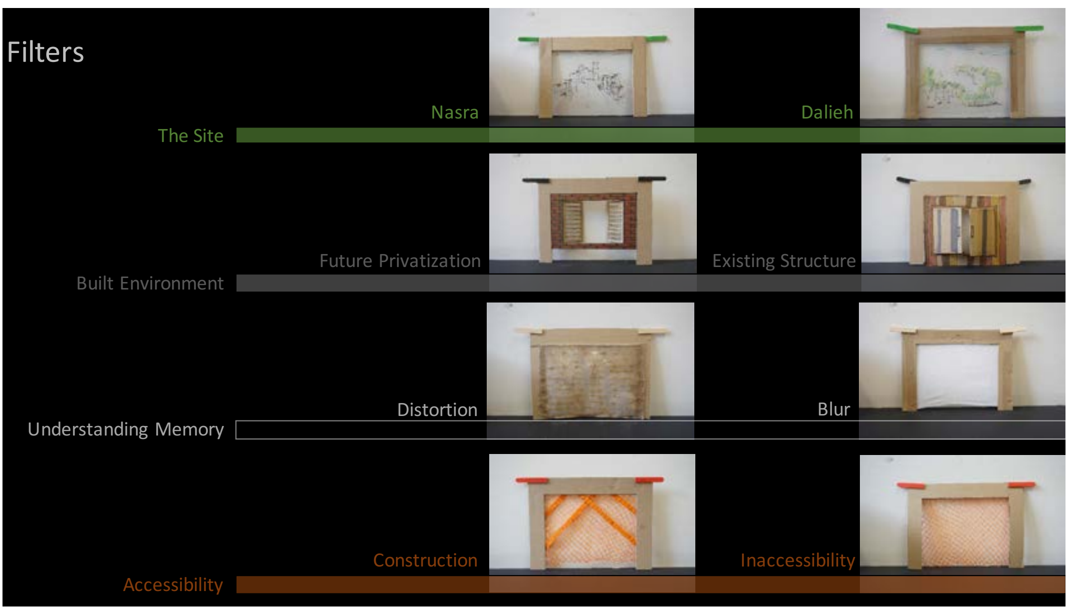




Abstract Representations. Through a variety of 3D models and visuals, students *spatialise* –or render spatial– on the one hand the networks of actors, bringing forth different landscapes of influence in the territory, and on the other, the layers and traces of history part of the collective memory of the cities. The works here presented communicate efficiently and gracefully.



2016-2017 class
Medellín-Beirut



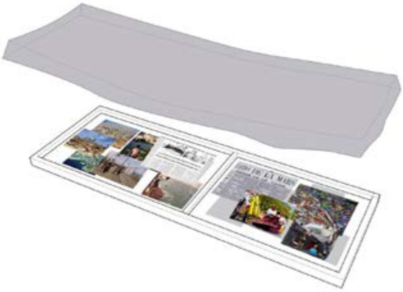
2016-2017 class
Medellín-Beirut



01

The FLAT' EARTHers

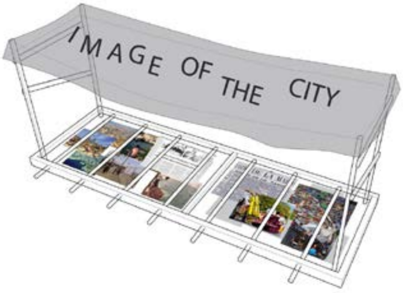
ZONING as a Flattening
- Critique of the compression and flattening out of difference
- Rigidity of single point of view authorship
- Passive relationship of the subject
- No option of dynamic reality
- No option to explore potential



02

ACTORS in view

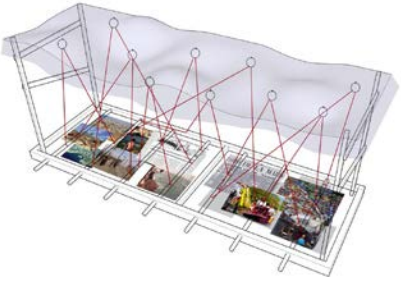
- Multiple
- Multiplicity of Points of View
- Setting the space for Action

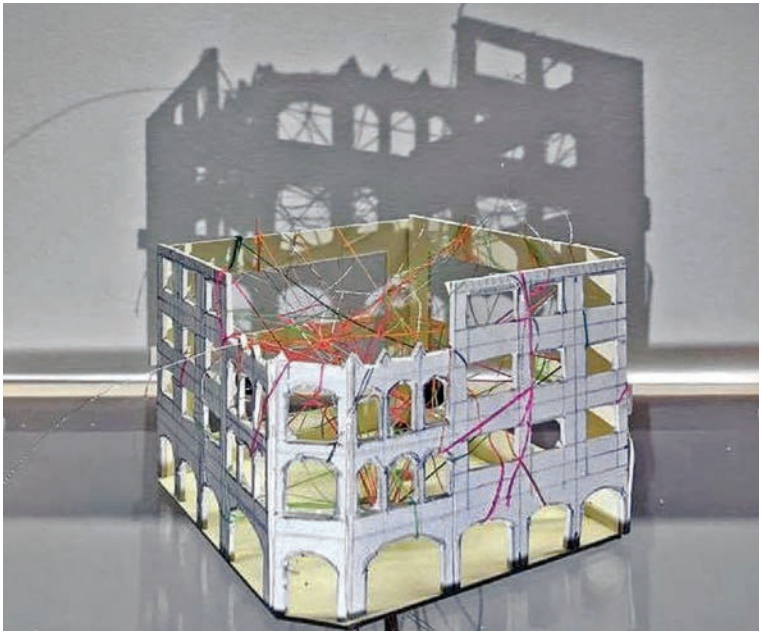


03

INTERACTING FORCES

- Competing Interests
- Distortion of the Space of the CITY
- Political Space of the CITY





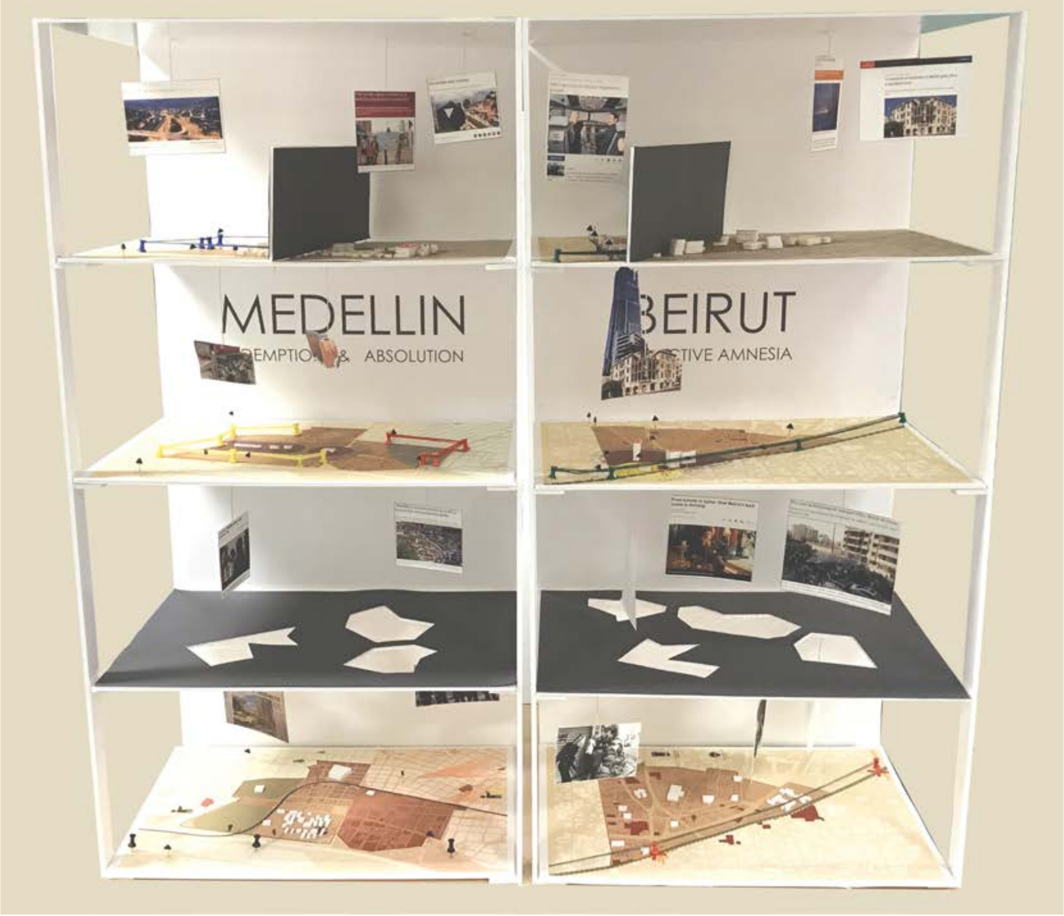
2016-2017 class
Medellín-Beirut

2017-2018 class
Medellín-Beirut





2017-2018 class
Medellín-Beirut





Collated Strategies: Principles, Guidelines And Responses

This phase aims at exploring the myriad cross-city transformative possibilities. The challenge of this phase is to identify and address those possibilities in both Beirut and Medellin, through critically collate urban strategies. This phase marks the transition between the analytical and the intervention phase. It is necessarily informed by the results of the comparative interpretative responses.

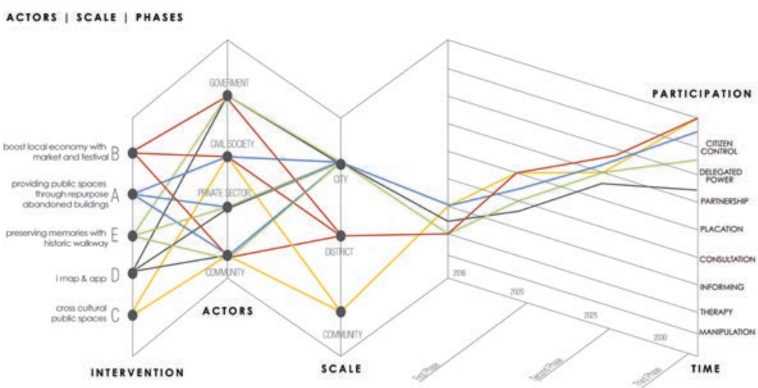
• Understanding the value and process for ensuring future developments are built upon grounded findings and within a coordinated strategy for the future on a comparative fashion;

• Experiencing the challenges of design in changing, uncertain and contested circumstances;

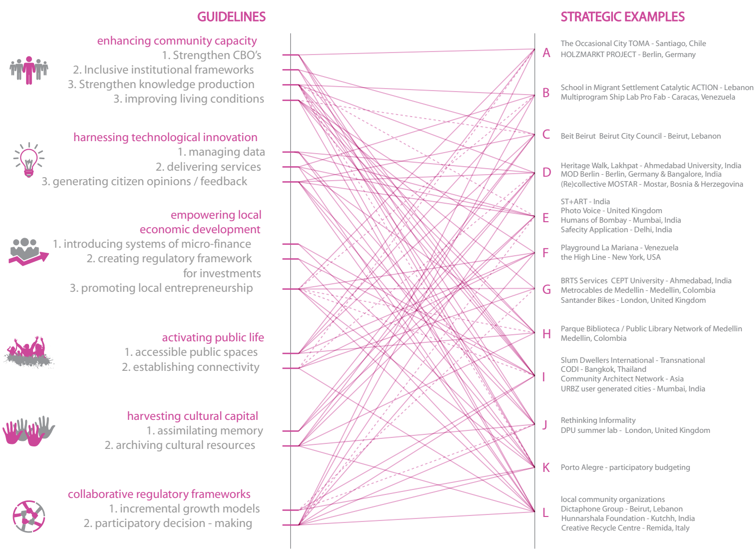
• Working beyond individual sites and think in terms of relational intervention frameworks as strategic set of interventions across cities.

What spatial strategies would operate as catalyst for shifting current border-making practices? What principles and guidelines should direct those proposed strategies? What are the strategic interventions and collective actions required?

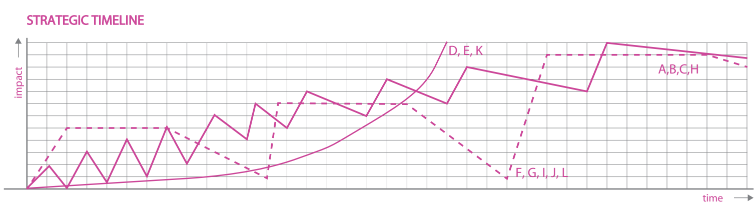
Strategy Maps and Diagrams are used to cross-cut the different layers of information that underpin the proposed set of principles and guidelines. The maps and diagrams selected communicate efficiently and straightforwardly.



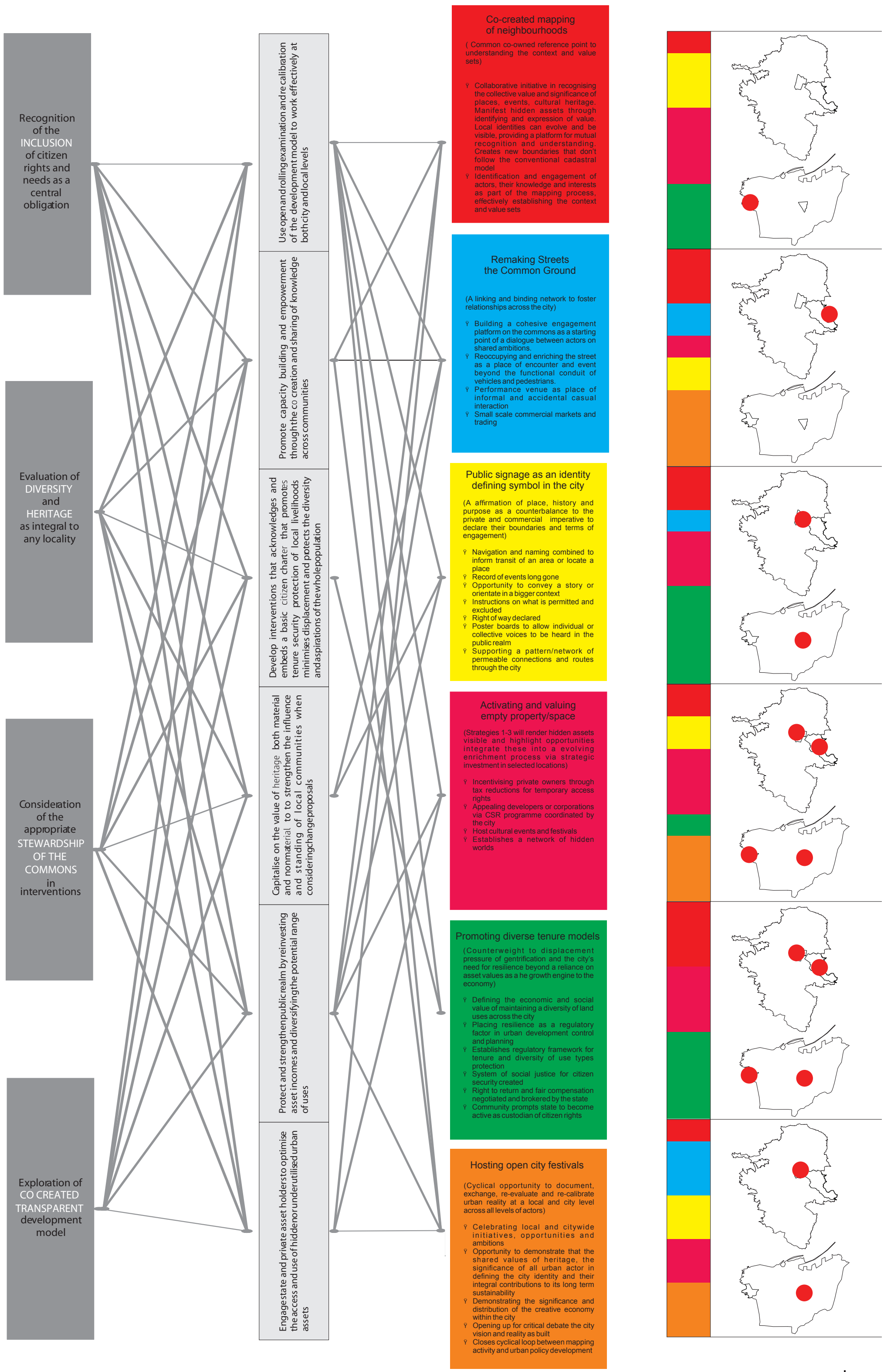
2016-2017 class
Medellín-Beirut



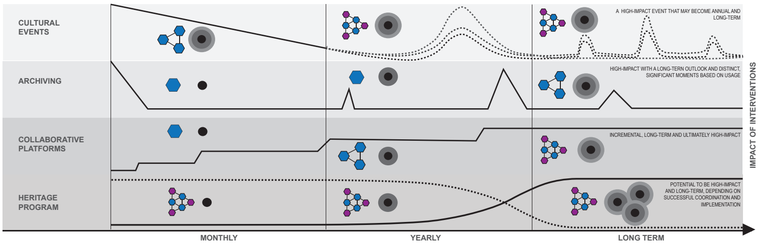
2016-2017 class
Medellín-Beirut



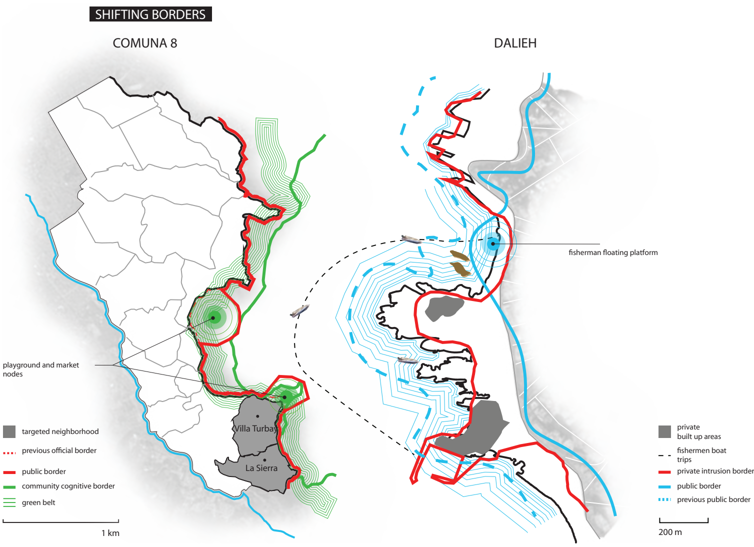
2016-2017 class >
Medellín-Beirut



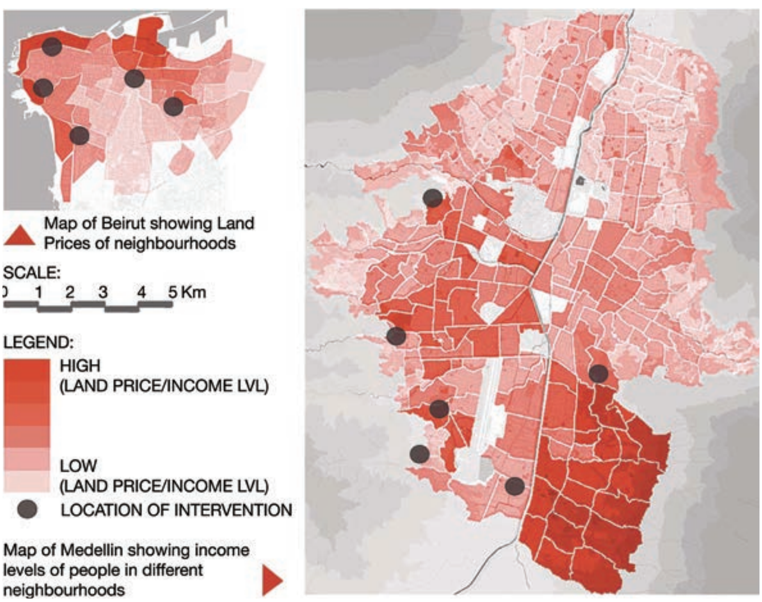
Recognition of the INCLUSION of citizen rights and needs as a central obligation
Evaluation of DIVERSITY and HERITAGE as integral to any locality
Consideration of the appropriate STEWARDSHIP OF THE COMMONS in interventions
Exploration of CO CREATED TRANSPARENT development model
Use open and rolling examination and re calibration of the development model to work effectively at both city and local levels
Promote capacity building and empowerment through the co creation and sharing of knowledge across communities
Develop interventions that acknowledges and embeds a basic citizen charter that promotes tenure security protection of local livelihoods minimises displacement and protects the diversity and aspirations of the whole population
Capitalise on the value of heritage both material and nonmaterial to to strengthen the influence and standing of local communities when considering change proposals
Protect and strengthen public realm by reinvesting asset incomes and diversifying the potential range of uses
Engage state and private asset holders to optimise the access and use of hidden or underutilised urban assets
Co-created mapping of neighbourhoods
(Common co-owned reference point to understanding the context and value sets)
Collaborative initiative in recognising the collective value and significance of places, events, cultural heritage. Manifest hidden assets through identifying and expression of value. Local identities can evolve and be visible, providing a platform for mutual recognition and understanding. Creates new boundaries that don't follow the conventional cadastral model
Identification and engagement of actors, their knowledge and interests as part of the mapping process, effectively establishing the context and value sets
Remaking Streets the Common Ground
(A linking and binding network to foster relationships across the city)
Building a cohesive engagement platform on the commons as a starting point of a dialogue between actors on shared ambitions.
Reoccupying and enriching the street as a place of encounter and event beyond the functional conduit of vehicles and pedestrians.
Performance venue as place of informal and accidental casual interaction
Small scale commercial markets and trading
Public signage as an identity defining symbol in the city
(A affirmation of place, history and purpose as a counterbalance to the private and commercial imperative to declare their boundaries and terms of engagement)
Navigation and naming combined to inform transit of an area or locate a place
Record of events long gone
Opportunity to convey a story or orientate in a bigger context
Instructions on what is permitted and excluded
Right of way declared
Poster boards to allow individual or collective voices to be heard in the public realm
Supporting a pattern/network of permeable connections and routes through the city
Activating and valuing empty property/space
(Strategies 1-3 will render hidden assets visible and highlight opportunities integrate these into a evolving enrichment process via strategic investment in selected locations)
Incentivising private owners through tax reductions for temporary access rights
Appealing developers or corporations via CSR programme coordinated by the city
Host cultural events and festivals
Establishes a network of hidden worlds
Promoting diverse tenure models
(Counterweight to displacement pressure of gentrification and the city's need for resilience beyond a reliance on asset values as a he growth engine to the economy)
Defining the economic and social value of maintaining a diversity of land uses across the city
Placing resilience as a regulatory factor in urban development control and planning
Establishes regulatory framework for tenure and diversity of use types protection
System of social justice for citizen security created
Right to return and fair compensation negotiated and brokered by the state
Community prompts state to become active as custodian of citizen rights
Hosting open city festivals
(Cyclical opportunity to document, exchange, re-evaluate and re-calibrate urban reality at a local and city level across all levels of actors)
Celebrating local and citywide initiatives, opportunities and ambitions
Opportunity to demonstrate that the shared values of heritage, the significance of all urban actor in defining the city identity and their integral contributions to its long term sustainability
Demonstrating the significance and distribution of the creative economy within the city
Opening up for critical debate the city vision and reality as built
Closes cyclical loop between mapping activity and urban policy development



2016-2017 class
Medellín-Beirut

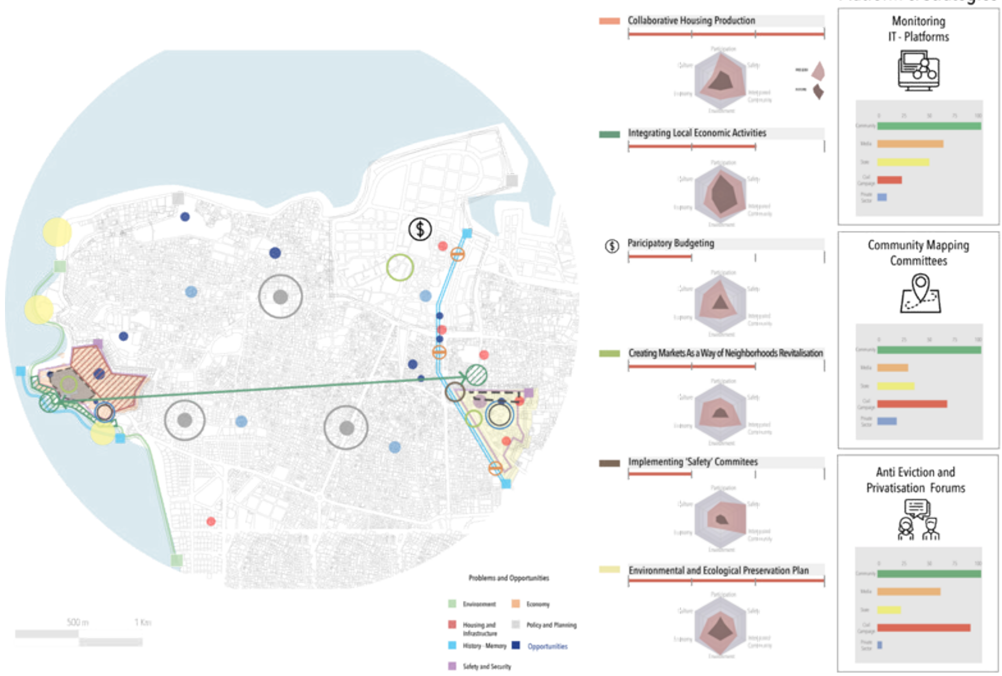


2016-2017 class
Medellín-Beirut

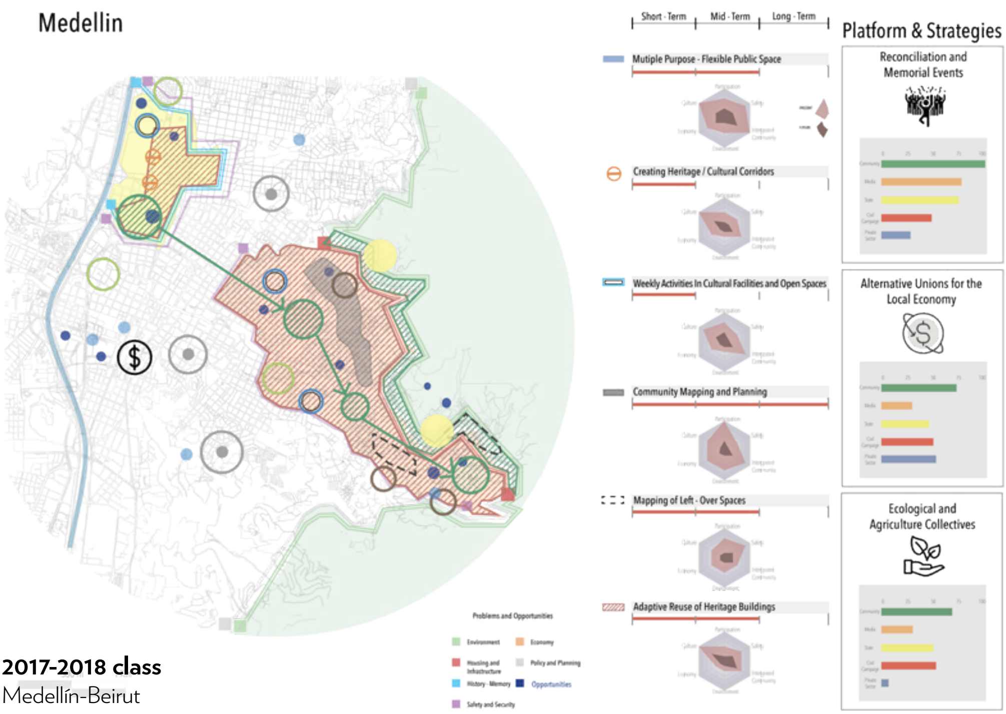


2016-2017 class
Medellín-Beirut

Beirut



Medellin



2017-2018 class
Medellín-Beirut

Strategic (Existing) References. Students set their principles and guidelines for strategic interventions making reference to existing examples in cities across the world. The works gathered here provide a very informed research of projects and actions.



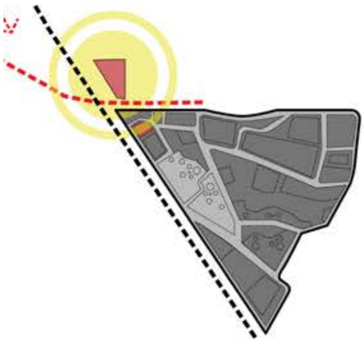
INNOVATION DISTRICT



RAOUCHE

INNOVATION DISTRICT				RAOUCHE
	**Following an economic, real estate and marketing agenda** Supported by an economic strategy, based on privatization, the State is attracting investment from foreign Companies. In order to make space for the plan, local landowners are obliged to sell houses and businesses.	**PRIVATISATION**	**Privatisation with touristic and real estate interests** The Land in Dalieh, previously owned by Beirut families, was bought in the 90s by the Hariri political dynasty for particular real estate development projects and interests.	
	**Traditional and cultural heritage replaced by an imposed identity** As new architecture sets in, Communities raise concerns about the preservation of local identity. There is a will to find a balance between protecting the existing Identity and integrating new culture.	**IDENTITY ENFORCEMENT CITY BRANDING**	**Traditional and cultural heritage replaced by an imposed identity** Dalieh has long been famous for its tradition of public access, family activities, and culture. With the privatization it might lose its public character, to fit into a new real estate touristic model along with a new brand for the city.	
	**Absence of information on the Project and relocation strategies** Community groups claim for transparency, there is a lack of information regarding the phases of the project, international investments, funding, negotiation with owners, expropriation and relocation alternatives.	**LACK OF TRANSPARENCY**	**Relevant information is not publicly available** There are claims for transparency as relevant information is not made public. The absence of information regarding plans for relocation land acquisition processes, planning processes, laws and decrees is a relevant concern.	
	**Community not included in the planning process** Communities not feeling included in the project, not having a decisive role in its development, questioning the legitimacy of some participatory strategies that were promoted. Previous public Parks with limited access.	**LACK OF PARTICIPATION**	**Communities are not involved in planning and can't shape space** Dalieh is being planned without acknowledging the experiences of the communities that have been shaping the area for many years. The fence, was the materialization of an ongoing process of exclusion.	
	**Dwellers and businesses being displaced** The main issue is that of the displacement of dwellers. These brings about great insecurities, it destabilizes livelihoods affecting many. Many families and formal and informal businesses are at risk.	**DISPLACEMENT**	**Fishermen evicted having their houses demolished** The Fishermen Community was displaced, their houses were demolished, and they are facing increasing limitations on their jobs. Some have been allegedly relocated to other areas far from the seaside.	
	**Working collectively in order to protest** Facing eviction, dwellers, homeowners and business-owners, had to group, organize and work collectively. Advocating for their rights, building a network and raising and broadcasting their voice was a challenge.	**MOBILISATION**	**Civil Campaign emerged, giving the Community a voice** By developing a collective network the campaign raised public national and international awareness for relevant issues, creating an opportunity for dialogue with the authorities.	

2017-2018 class
Medellín-Beirut



NASRA



COMUNA 8

NASRA



Economy driven developments

Privatisation is happening around Nasra, its becoming clearer by the increasing amount of skyscrapers being built.



Cultural identity shift process

Community is aware of what is happening around historical buildings around Nasra, Beit Beirut/ Barakat Building movements is one of the attempt of the people to keep the city identity align with the cultural heritage.



Unclear plans and lack of information

People are asking about transparency in how the economy revolve around the neighborhood.



Community is not involved in the future development plans

Lack of participation caused so many building getting developed without thinking about the people, causing the communities to do protest in the street.



War and its effect to the people

War caused many people lost homes, and then becomes displaced. The government developments plan should try to accomodate more these kind of people, and not just surrendering to the capital opportunity.



Civil society campaign to mobilise the people

Mona el Hallak is the one that have succeeded in lobbying for the preservation of the "Barakat Building" in Sodeco between 1994 and 2009. The building currently known as Beit Beirut now functioning as a museum.

COMUNA 8

Privatisation with touristic plans

The Greenbelt is involved in controversy as previous free public and nature areas are now regulated by the state and Parque Arví. Access is becoming limited, as the plan seems to be focused on a strong touristic agenda.



Traditions, culture and collective memory must be integrated

Comuna 8 residents are aware of the importance of traditions and the role of collective memories, promoting the importance of integrating the existing culture into the strategies and projects that are being developed.



Plans are not fully accessible to the public

The Greenbelt Project is raising some concerns, as some of the plans are not fully accessible to the public, specially processes related with displacement and relocation of housing and agricultural land uses.



Communities are not involved in planning and can't shape space

Community working to be included in the projects. Some Planning initiatives developed without considering local needs, priorities and aspirations. Access to spaces is becoming limited and regulated.



Dwellers being displaced or relocated

The situation of some neighbourhoods located in the fringes of Comuna 8 is uncertain, there is a serious risk of displacement in order to make room for the Greenbelt.



An established network of Local Organisations

With strong institutionalised and organised efforts and mobilisation, this Network is creating platforms for dialogue, being associated with good representativity and union developing collective and community values.



A

Showcasing art in public spaces:



Using art as medium to represent the atrocities of violence, their implications, what was used to overcome them, and what is yet to face is a method of the preservation of memory that avoids the imposition of the written word, the complications of the political discourse, and that generates public consensus on the aesthetic value above all.

B

Preservation of symbolic spaces / restoration:



Symbolic space is the witness on past events that shaped the present people are living, whether streets, buildings, or museums, Awareness of the history of such places should be nurtured throughout the appropriation of their physical elements towards a more re-conciliative approach.

D

Incorporate local markets into spatial policy:



Both cities have seen their local "informal" economies scattered over and over due to conflict, urban developments, privatization, etc. This should be stopped with a compromise that allows both the developers and the local market merchants to function co-dependently throughout spatial policies allowing for both sides to benefit from the city on equal stands.

E

Urban gardening as income generating activitiy:



Both cities are geographically located on agricultural land with a lot of space on the peripheries that allow for farming activities to take place on large scales. This is an opportunity to enhance the local economies of the cities, and to decrease their dependencies on foreign aid, which in both cities is starting to form an issue shaping their future urban landscapes.

G

Risk assessment and mitigation works:



Both cities have informal settlements that are beyond being inhabitable -in most cases, even irreparably dangerous. Risk assessment and mitigation works should be a core focus of both the civil society and the communities in the wait for the shift of policies by the state to prevent such risks from occurring again.

H

Regulating security measures



Nobody stands against safety. However, breach of privacy, limiting public movement, monitoring streets for the reason of imposing power over territories, and other practices by both the private sector and the state in some cases are spatially shrinking the city, reducing its public spaces to prisons and its paths to paranoid structures. The population never had a say in such securitization. It should.

C

Collectively deciding on land-use:



Reforms allowing the population to decide on what land-use is most appropriate for both its convenience and necessities should not be an arguable matter. National and local governemnts should be obligated through campaigning and public pressure to involve the public further in decisions about land-use and urban development locations.

F

Raising awareness for local biodiversity:



The cities have biodiverse surroundings that are rich with natural life being threatened right now by development, but this is not only a state's effort to do, all actors should engage in a unilateral effort in an attempt to bring the environments of the threatened species of animals and plants back to their previous thriving conditions.

I

Public spaces in private developments:



Accessible public space that allows for the individuals and groups to choose whether they want to co-exist or integrate across generations are never present in the policies of the master planners. This, also, needs to change throughout the efforts of the civil society and the community, executed by the visionaries of the state.

M

Raising awareness for housing rights:



Most of those evicted have their livelihoods devastated without realizing they have the right to fight back, and in many cases in both cities the private sector and the state have taken public space away from the users without notifying them of their rights. This needs to be looked at mainly by the civil society, and the community should be very aware of its rights.

N

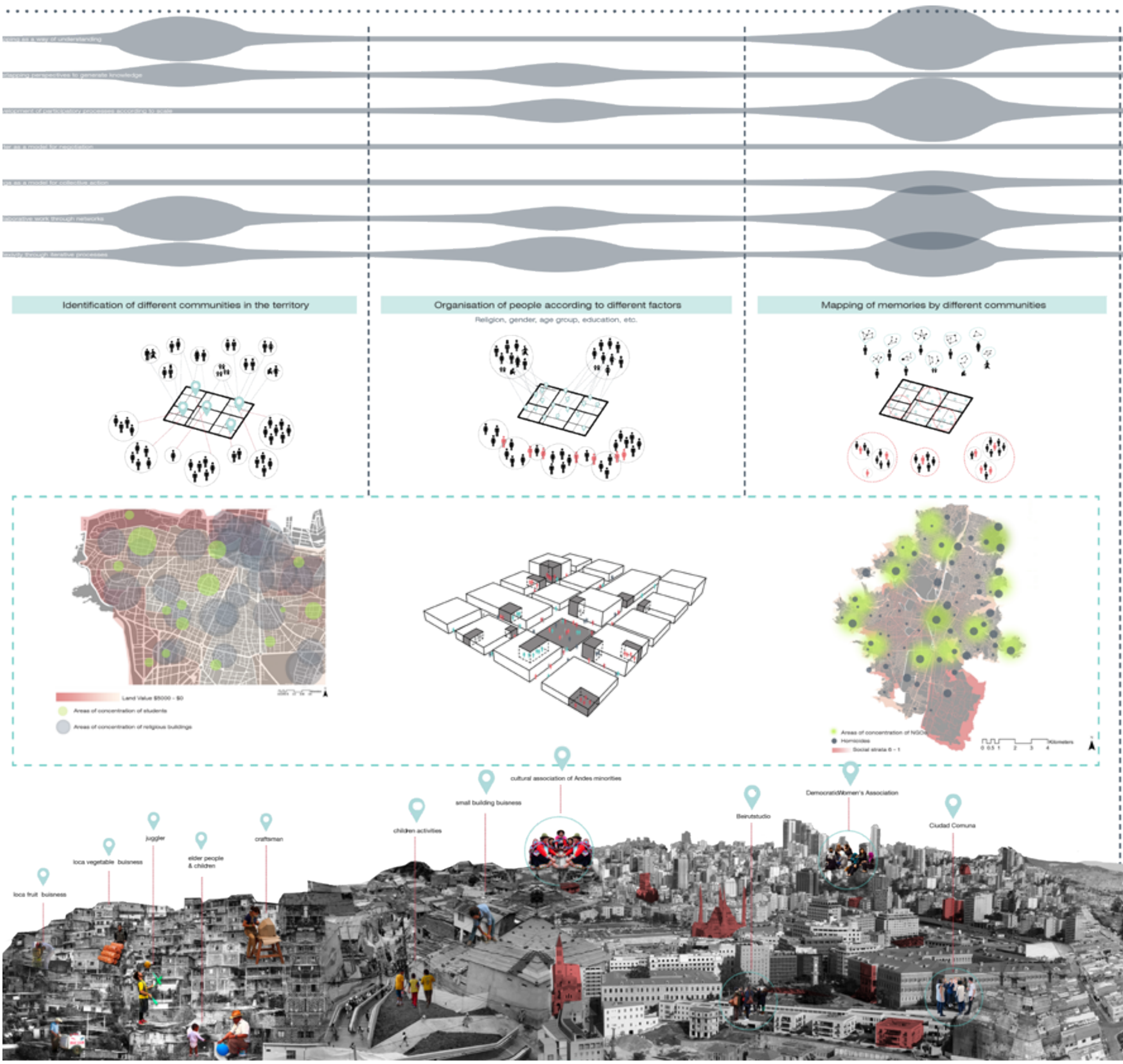
Policy creation for squatter rights:



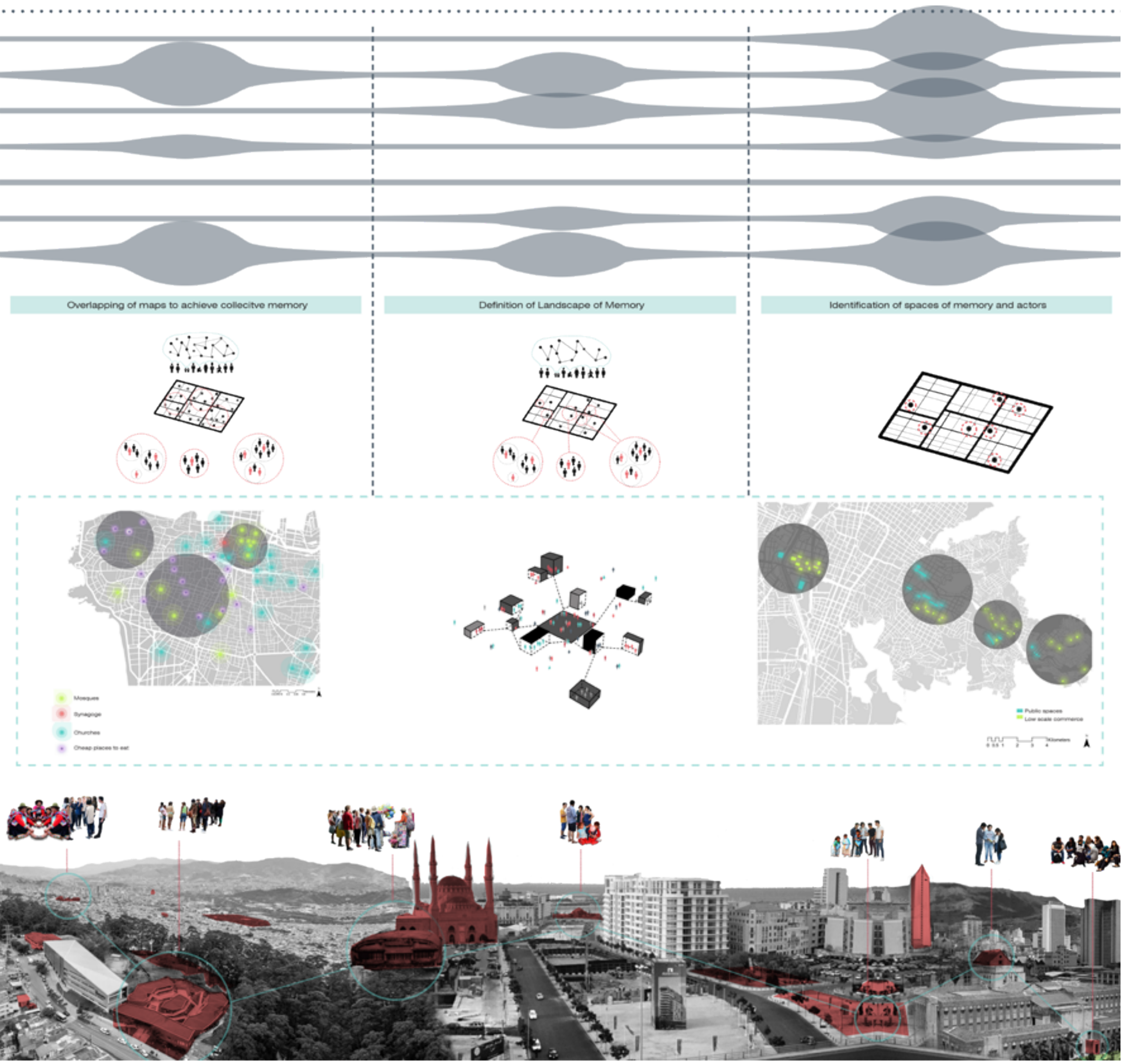
Evictions take place on regular basis in both cities to give space to developments whether lawfully or manipulatively. In most cases the evicted have no idea about their rights, nor have they any protection in the face of the biggest actor of them all; the state. The civil society should inform the dwellers of their rights to protect their livelihoods, pressuring the state into establishing anti-unfair-eviction laws.

2017-2018 class
Medellín-Beirut

Strategic Site-Interventions. These proposals weave the urban landscapes of both cities assembling a new uncharted trans local urban space.



2016-2017 class
Medellín-Beirut





Individual Design Response

The focus of this phase consists on devising critical responses from an individual perspective. Departing from the cumulative learning of prior phases and the definition of design principles, guidelines and strategies in your groups, you will now turn your attention to particular interventions. Based on your understanding of border-making dynamics and specific interests on the Beirut and Medellin sites you will select the specific principles and guidelines to frame your design response.

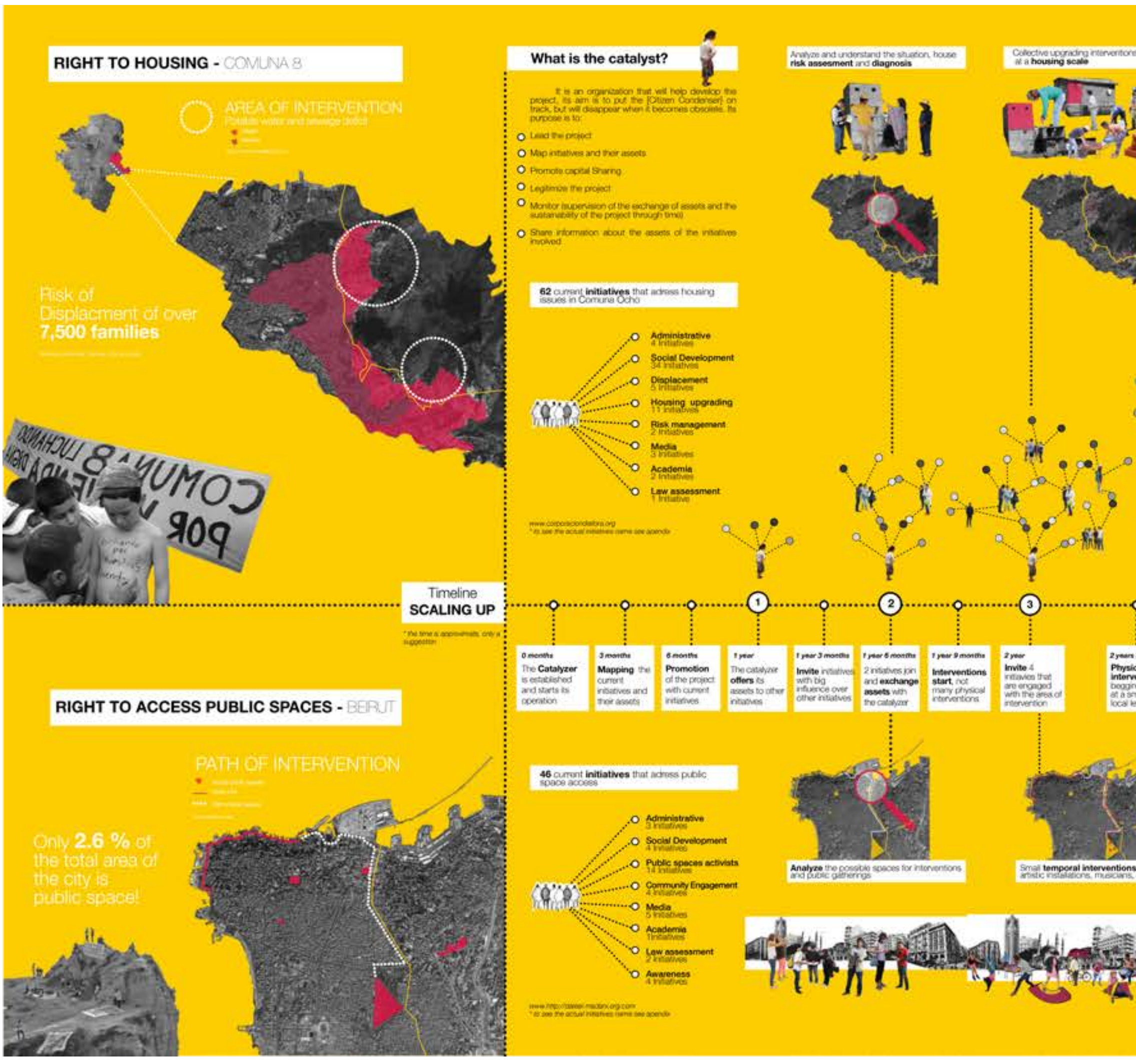
• To explore the creative potential of using comparative urban intervention frameworks.

• To challenge current border making dynamics through designing processes of active engagement of local actors.

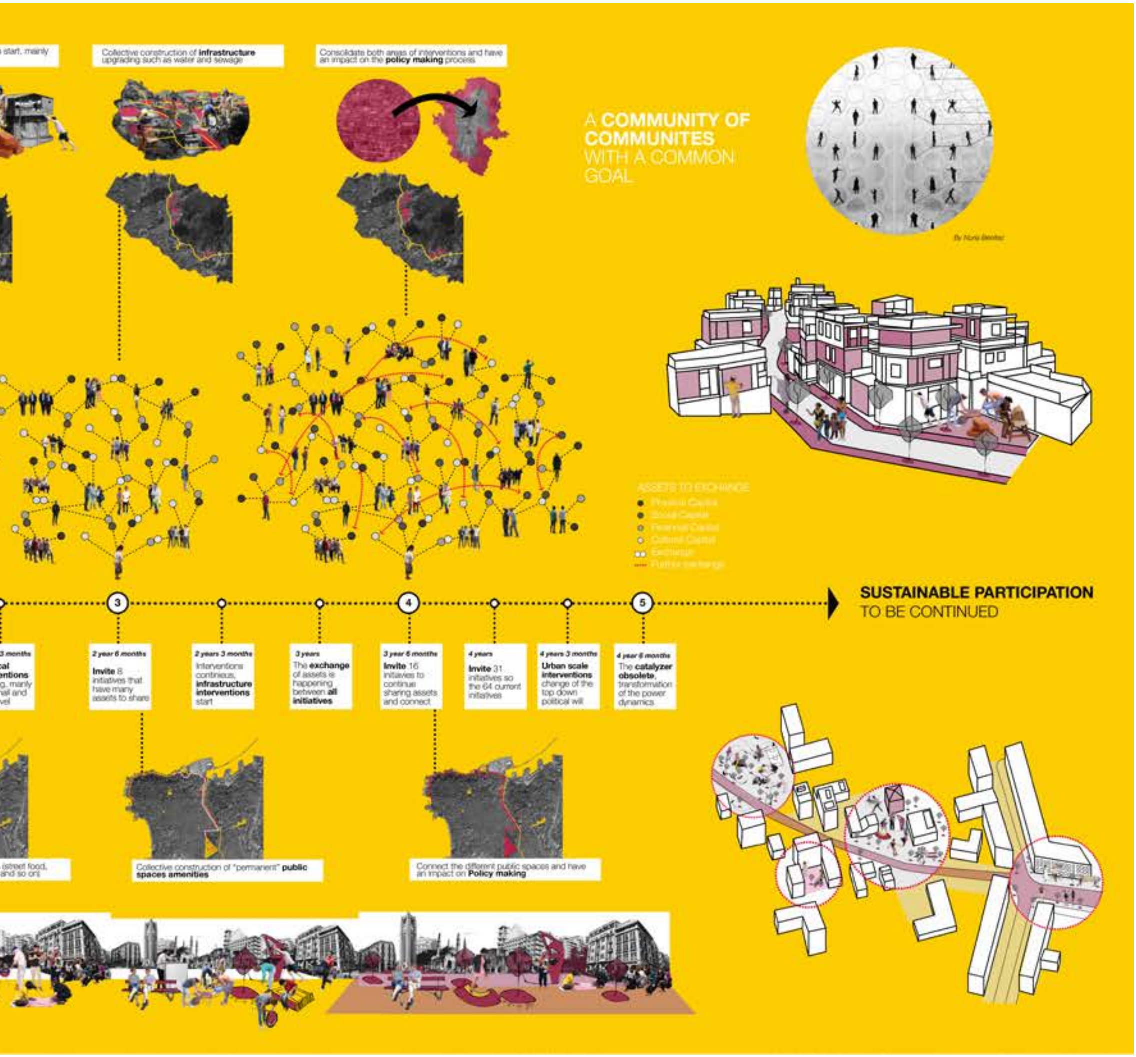
• To understand the individual positioning in the process of defining the scope, scale, and temporality of specific spatial interventions.

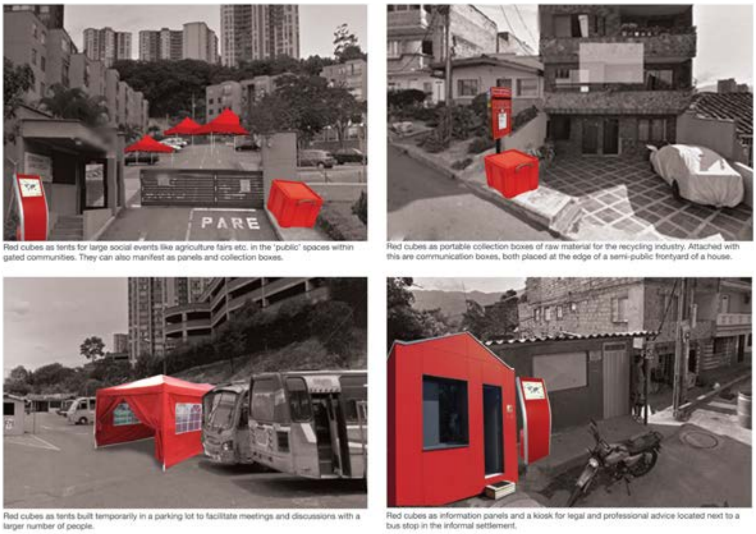
What type of shift in border making practices, and through which spatial transformation, do you aim to produce? How will your principles and guidelines be enacted through your situated interventions? Who will be involved and impacted by these set of interventions?

Re-bordering power: Spaces of participation and resistance. This series of urban proposals deal with issues of power and counter-power. Their common main is to engage local and grassroots groups in actions and activities that reinstate their political agency. The projects selected stand out for their interesting approach to a series of complex issues as well as for their communicative capacity.

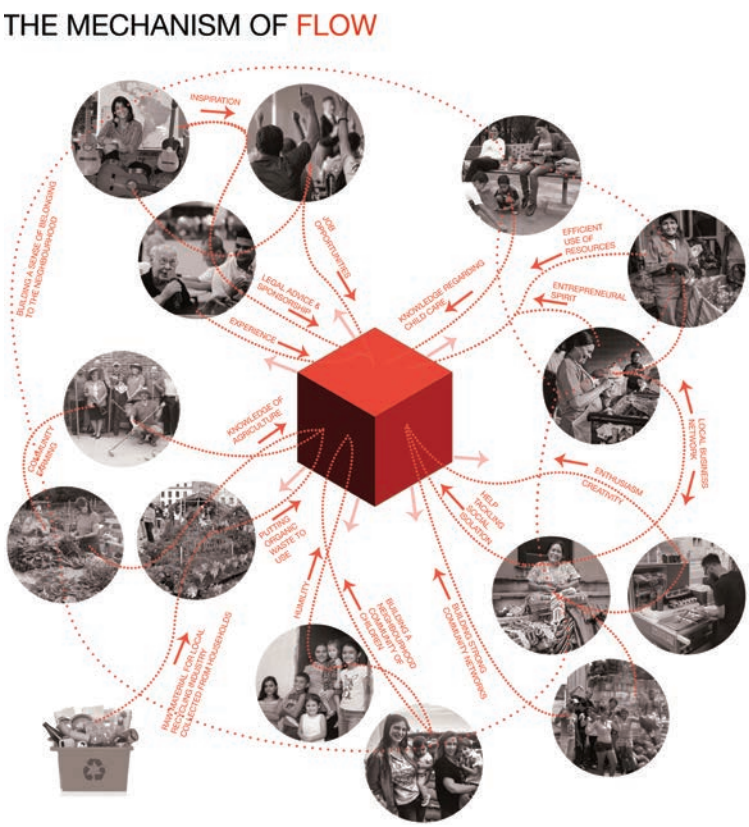


2016-2017 class
The Citizen Condenser
Azul Castañeda Prado





2016-2017 class
The Red Cube
Ramya Ramesh



2016-2017 class >
The Art of Shifting Borders
Salma Nassar

DALIEHBEIRUT

FISHERMEN FLOATING PLATFORM

COMUNA8MEDELLÍN

ACTIVATING THE GREENBELT

0 PROBLEM

fishermen eviction + privitisation of public areas

Since the 2014 *fishermen eviction* and site closure, Dalieh's appropriators included Beiruti fishermen who managed and organized the recreational life of the site through boat tours and restaurants, city dwellers and tourist of multiple interests, national and religious belonging. Visitors came from the city proper but also further away, from the suburbs. Pedestrians accessed the site through a makeshift entrance that had been carved in the Corniche balustrade, while cars made their way throughan untreated road next to the nearby Mövenpick hotel entrance.



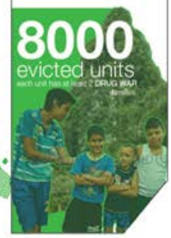






drug war families + green belt

The *Metropolitan Greenbelt* is the city's latest innovation. In typical Medellin fashion, the project aims to achieve many goals at once. The Greenbelt will hugely expand the city's overall amount of parkland, recreation opportunities, and even places to grow food. It will also create a sort of urban growth boundary to stop the encroachment of squatter settlements creeping ever further up the hillsides. The city's plan is to densify central areas of the comunas and evict the peripheries.



1 MOBILIZATION







microscale

microscale

2 COMMUNITY ART EXPRESSION WORKSHOPS

Save Dalieh Awareness Campaign





Chidren of Comuna 8 Awarness Campaign

learning from "Save Dalieh"

THE ARTISIC MERCHANDISE is a collective production of the fishermen's families'. The expression of art is acheived through workshops mediated by "Beirut Art Center" organisation then converted to branded items. The items aims to spread awarness on Dalieh, with series of branded items to be sold in rich neighborhoods like Achrafieh and Beirut Souks and online. It also calls for collaboration with different authoritarian enitities and other civil societies organisations.

3 MERCHANDISE PRODUCTION





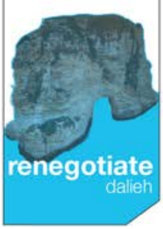
learning from comuna 13

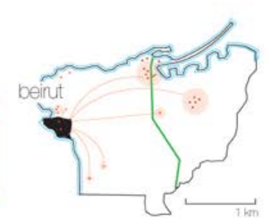
THE ARTISIC MERCHANDISE is a collective production of the la Sierra families. The expression of art is acheived through workshops mediated by "UVA" organisation then converted to branded items. The items aims to spread awarness on Comuna 8, with series of branded items to be sold in rich neighborhoods , adjacent comunas and online. It also calls for collaboration with different authoritarian enitities and other civil societies organisations.

4 MERCHANDISE CIRCULATION

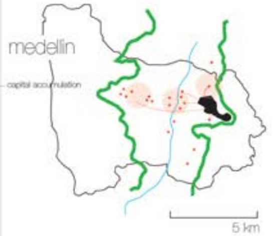
5 CAPITAL ACUMULATION

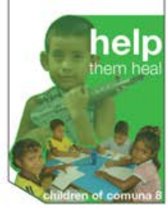
6 INSURGENT INTERVENTION







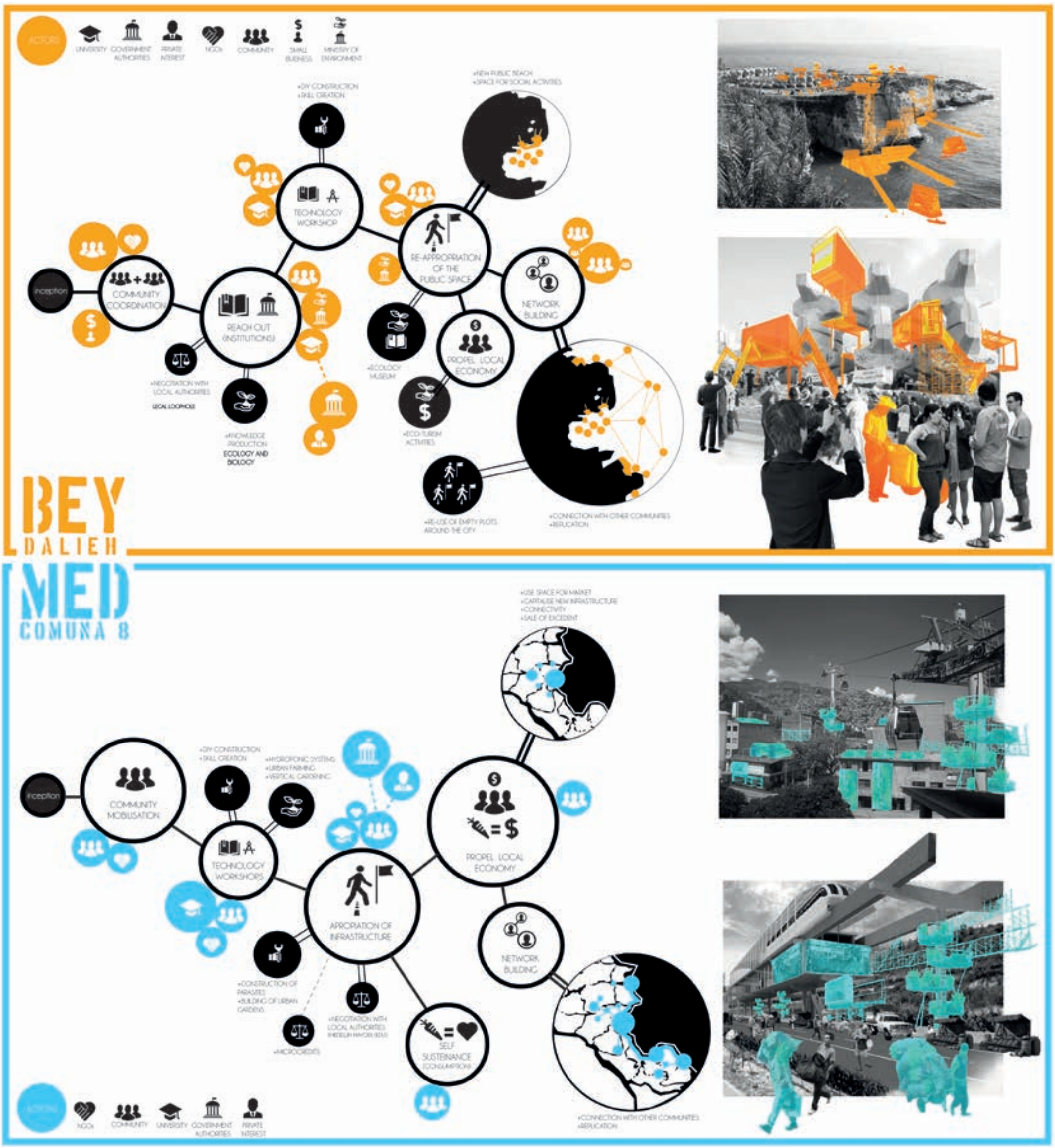




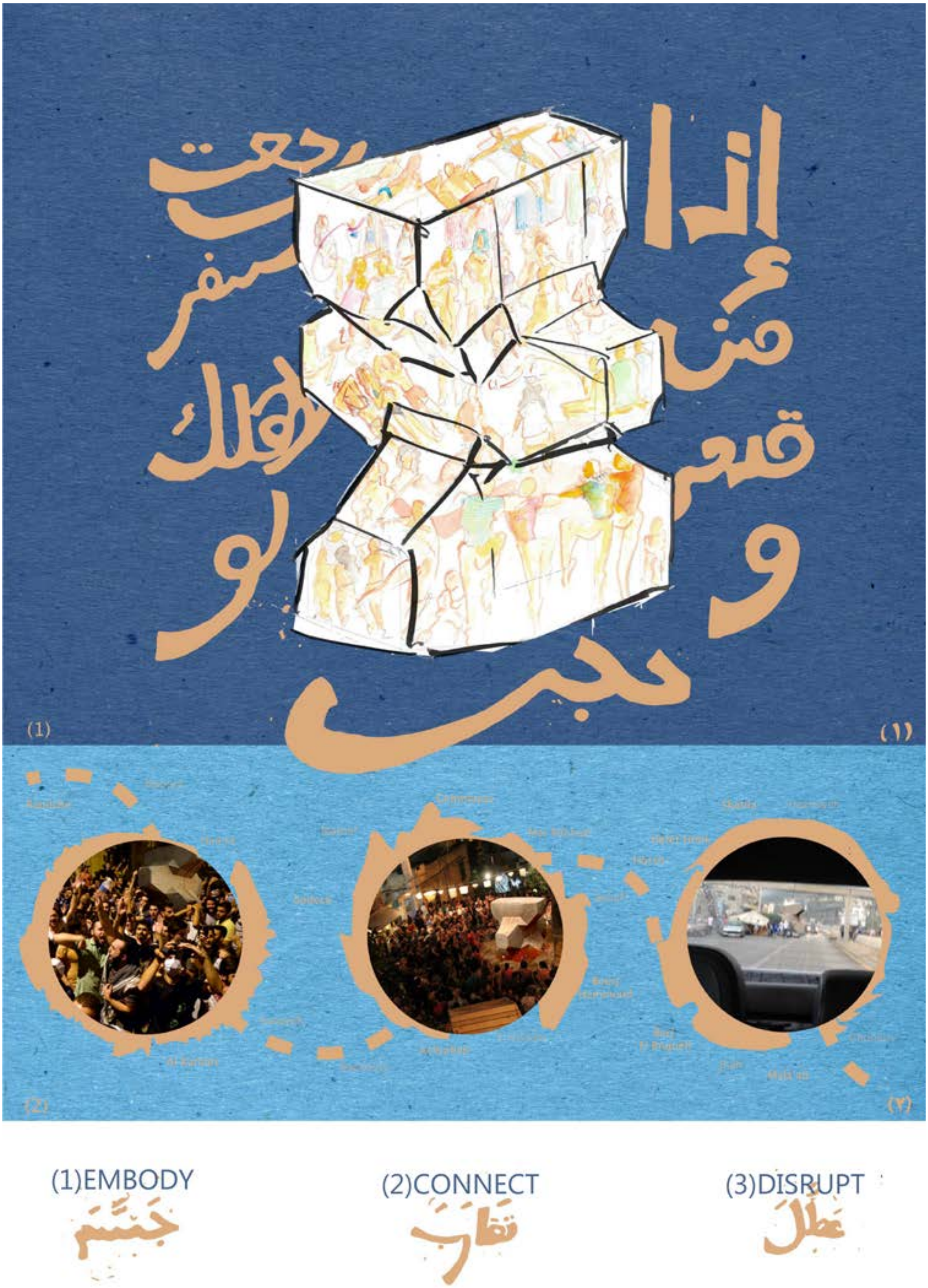
2015-2016 class

Parasitic Reclamations of the Border

Edgar Gonzalez Guillen



2016-2017 class
Embody-Connect-Disrupt
Akil Scafe-Smith



Expanding publicness: Spaces of encounter. This series of urban design projects challenge identified border-making practices in both cities through devices in the public space that bring together different actors. The projects presented here provide a varied and innovative range of possibilities of "encounter devices", capable of bringing about positive outcomes in the areas where they are located. The clarity of the proposals and the quality of the visuals are outstanding.

2015-2016 class
"We Are" Spaces
Valeria Vergara Granda



2016-2017 class
Visible Media in Public Space

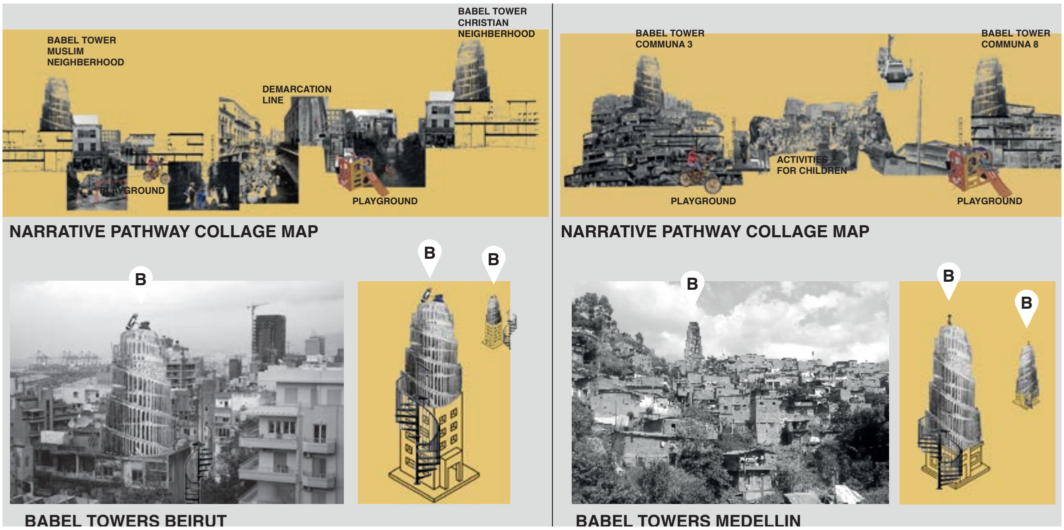




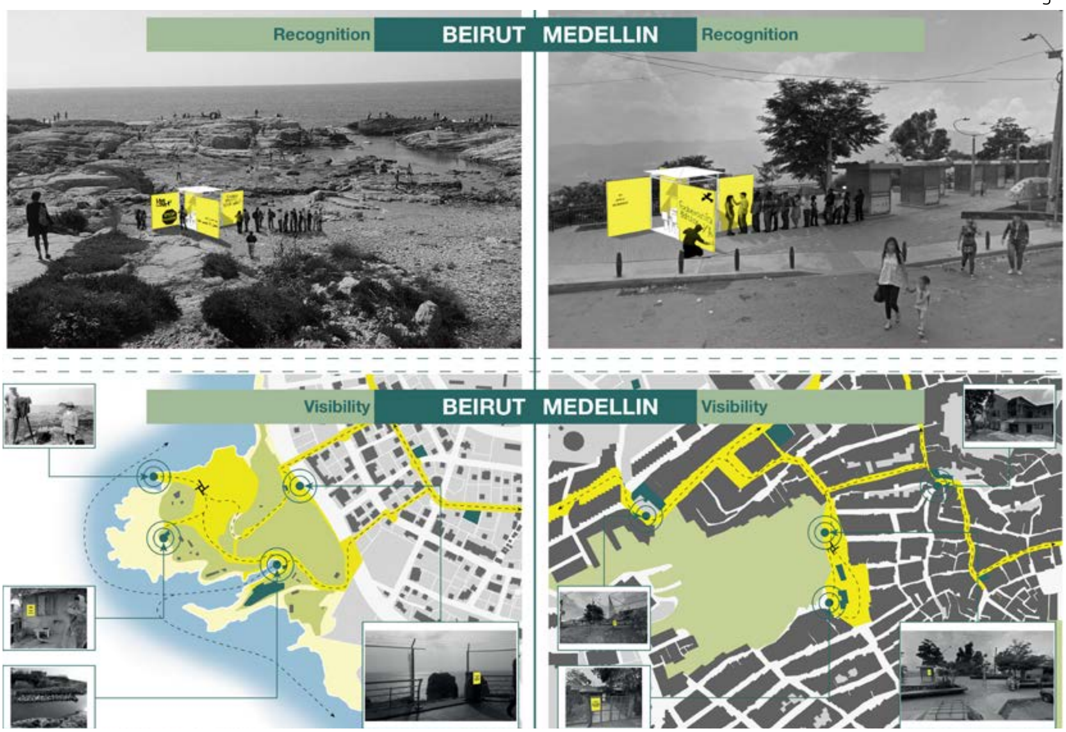
2015-2016 class
Celebrating Urban Border
Muhammad Iqbal



2016-2017 class
BABELS: Seeing as another
Theresa Abrassar



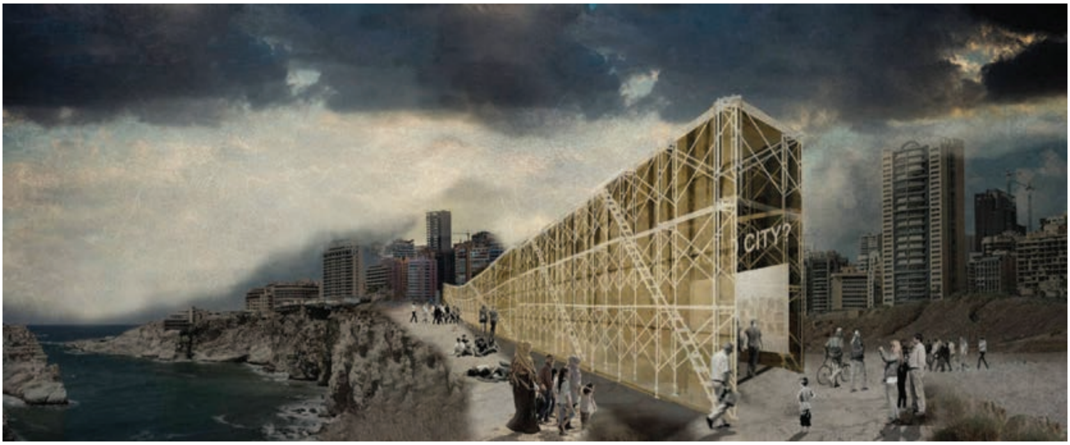
2016-2017 class
Living Memories
Juan Usubillaga

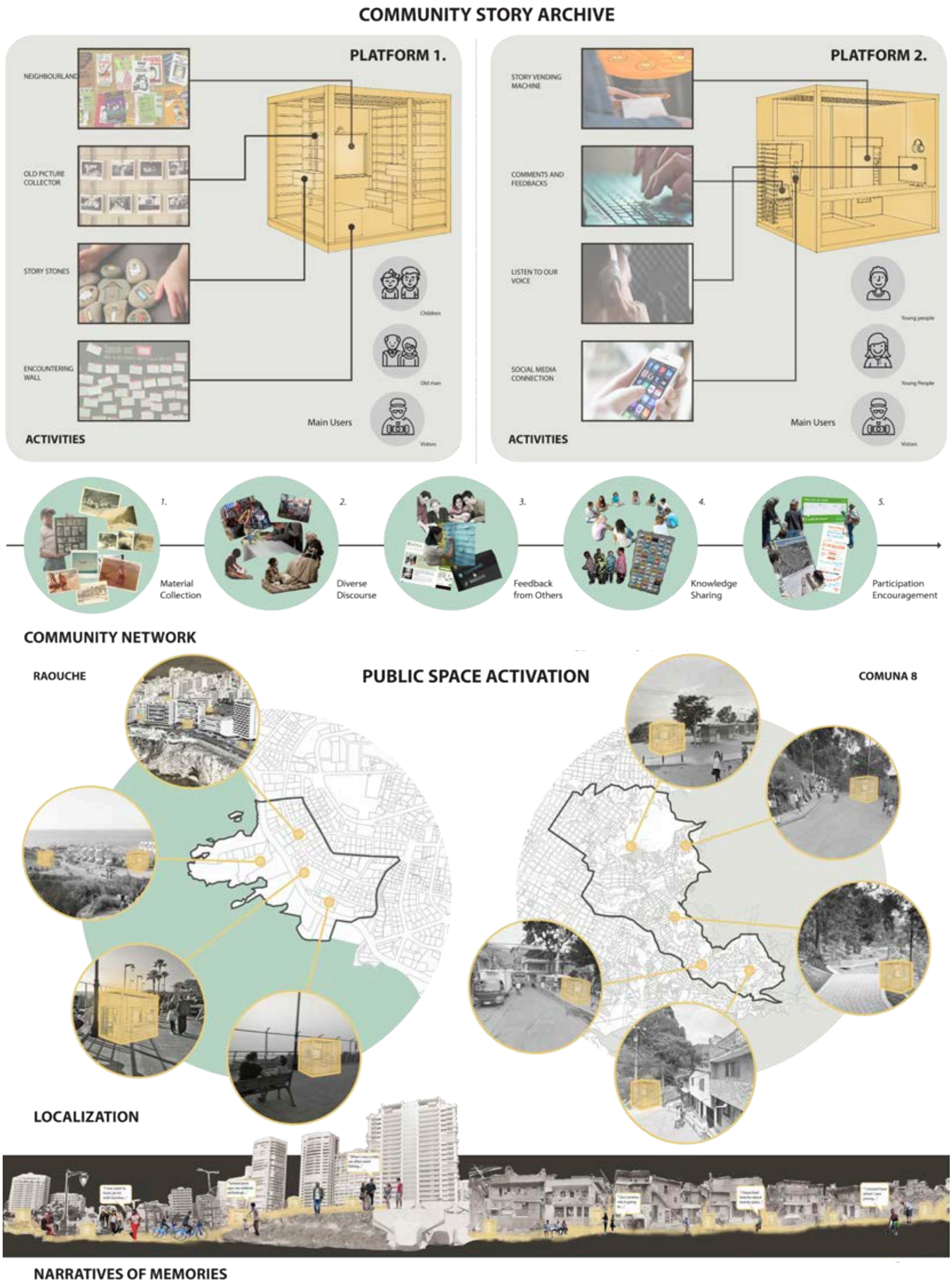


2016-2017 class
Market as Table for Reconciliation
Riza Nur Afifah



2016-2017 class
The Wall of Encounter
Fernanda Ruiz Briano




COMMUNITY STORY ARCHIVE
PLATFORM 1.
NEIGHBOURLAND
OLD PICTURE COLLECTOR
STORY STONES
ENCOUNTERING WALL
Main Users
ACTIVITIES
PLATFORM 2.
STORY VENDING MACHINE
COMMENTS AND FEEDBACKS
LISTEN TO OUR VOICE
SOCIAL MEDIA CONNECTION
Main Users
ACTIVITIES
1.
Material Collection
2.
Diverse Discourse
3.
Feedback from Others
4.
Knowledge Sharing
5.
Participation Encouragement
COMMUNITY NETWORK
RAOUCHE
PUBLIC SPACE ACTIVATION
COMUNA 8
LOCALIZATION
NARRATIVES OF MEMORIES

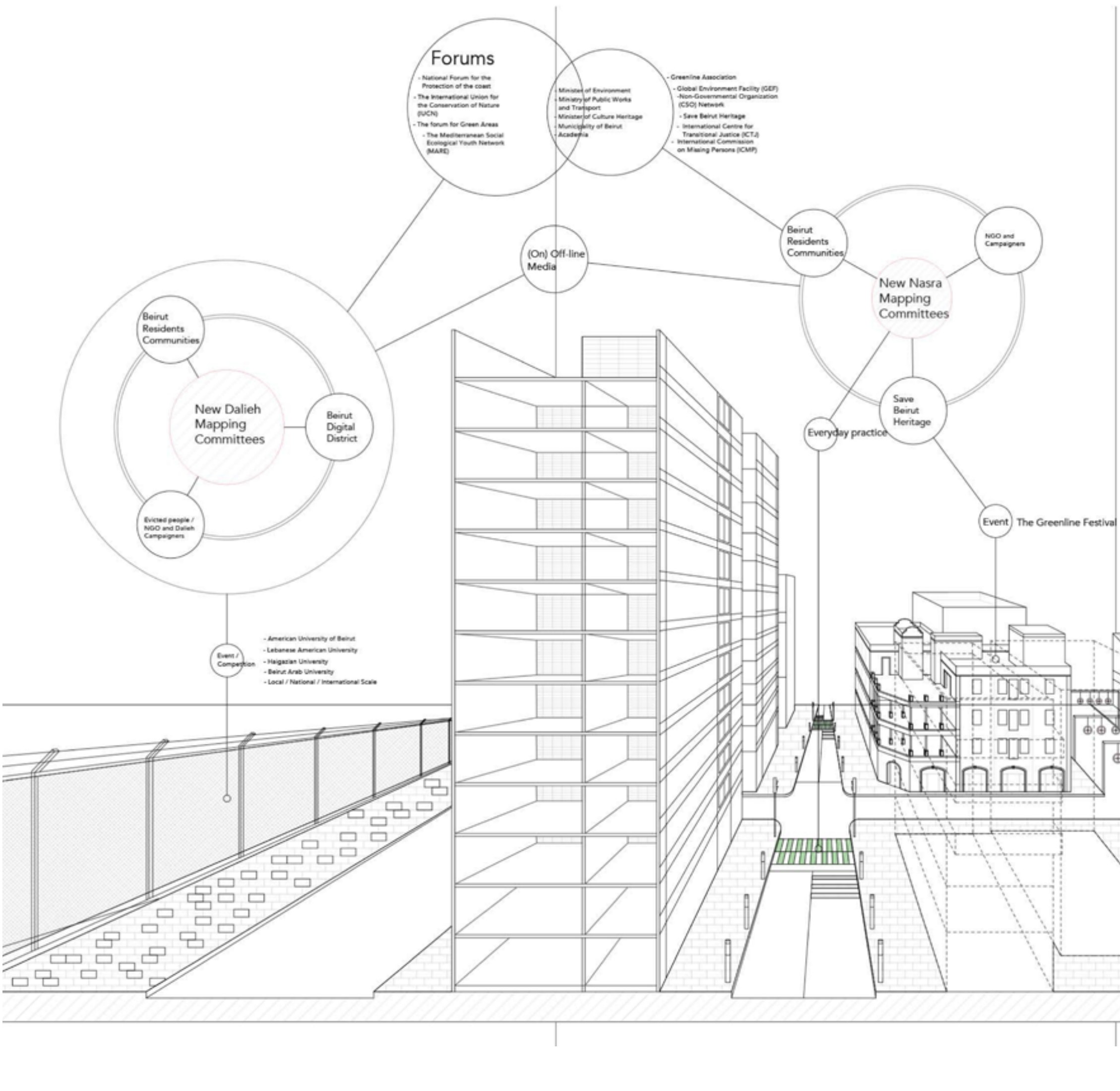
< 2017-2018 class
Community Story Archive
Quiaochu Lin



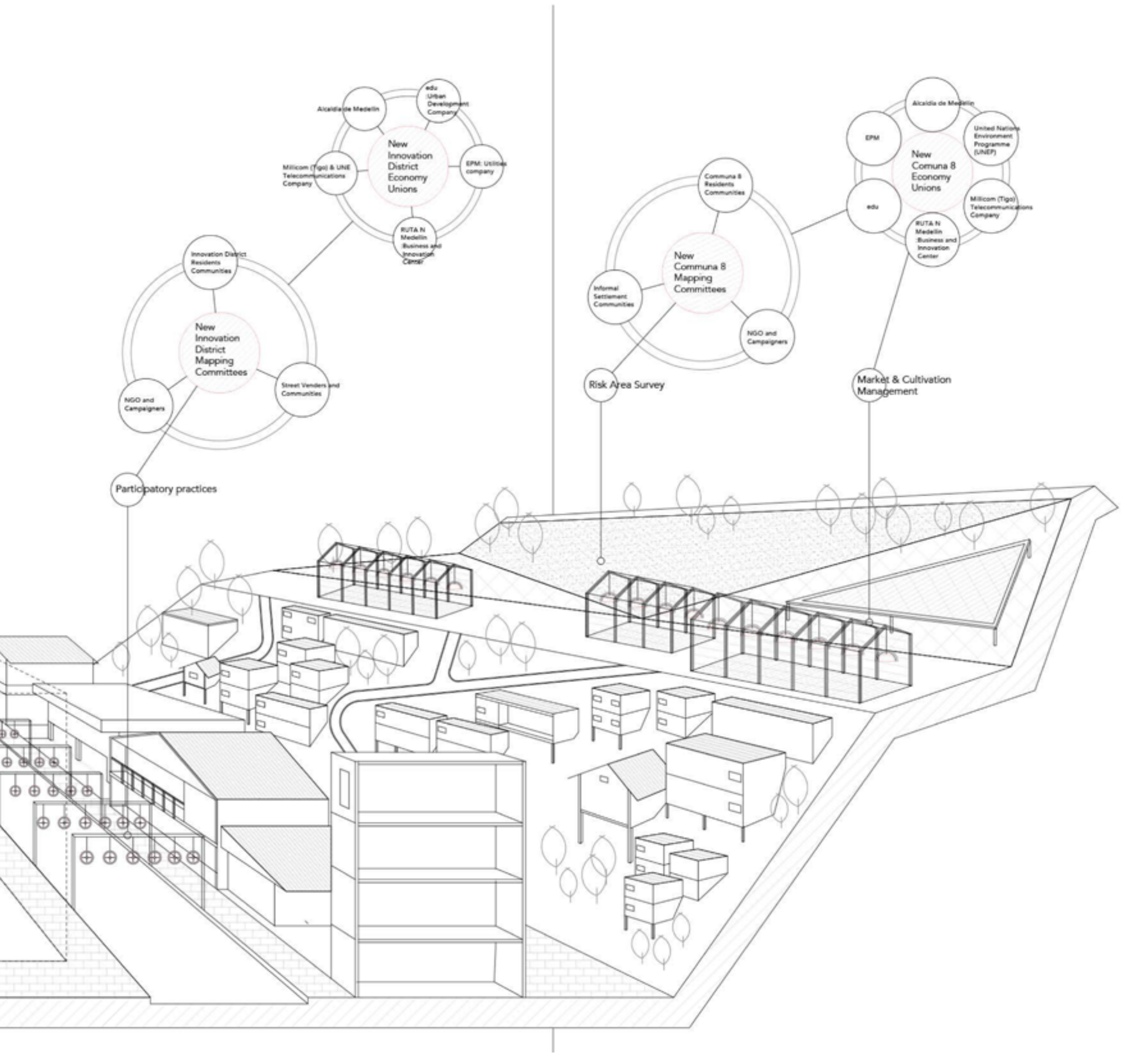
2017-2018 class
Public Green Space
Lanqing Hou





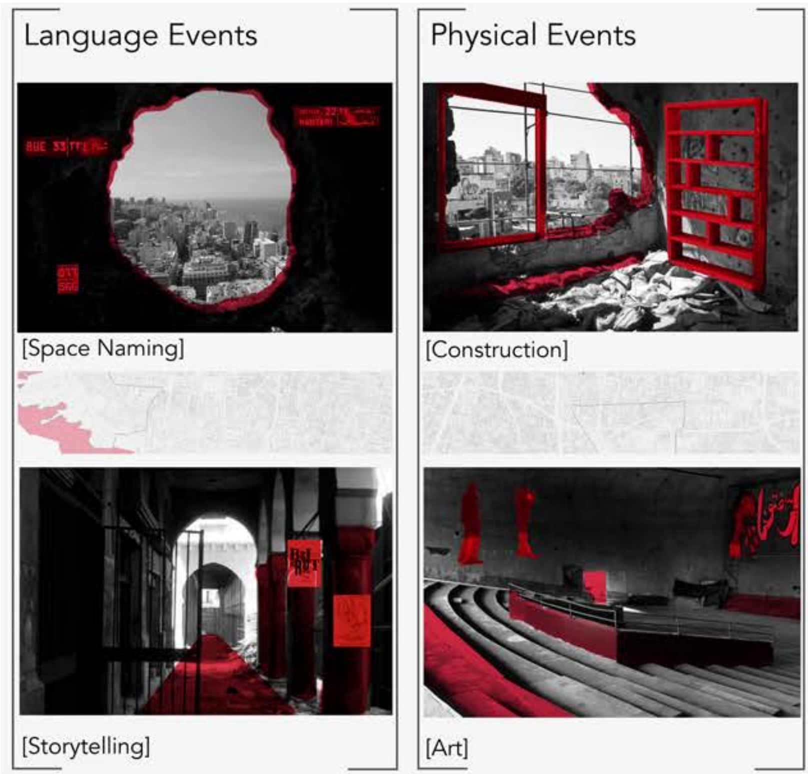

Forums
- National Forum for the Protection of the coast
- The International Union for the Conservation of Nature (IUCN)
- The forum for Green Areas
- The Mediterranean Social Ecological Youth Network (MARE)
- Minister of Environment
- Ministry of Public Works and Transport
- Minister of Culture Heritage
- Municipality of Beirut
- Academia
- Greenline Association
- Global Environment Facility (GEF)
-Non-Governmental Organization (CSO) Network
- Save Beirut Heritage
- International Centre for Transitional Justice (ICTJ)
- International Commission on Missing Persons (ICMP)
(On) Off-line Media
Beirut Residents Communities
NGO and Campaigners
New Nasra Mapping Committees
Save Beirut Heritage
Everyday practice
Event
The Greenline Festival
Beirut Residents Communities
New Dalieh Mapping Committees
Beirut Digital District
Evicted people / NGO and Dalieh Campaigners
Event / Competition
- American University of Beirut
- Lebanese American University
- Haigazian University
- Beirut Arab University
- Local / National / International Scale

2017-2018 class
Light to the City
Sungjin Byun



Reclaiming memory: Spaces of reconciliation. These projects address the complex and often sensitive question of memory, and more particularly competing memories. Through different strategies, they all aim to provide spaces in which different stories can coexist and dialogue.

2017-2018 class
Traces in the Aftermath
Carmen Abouamra

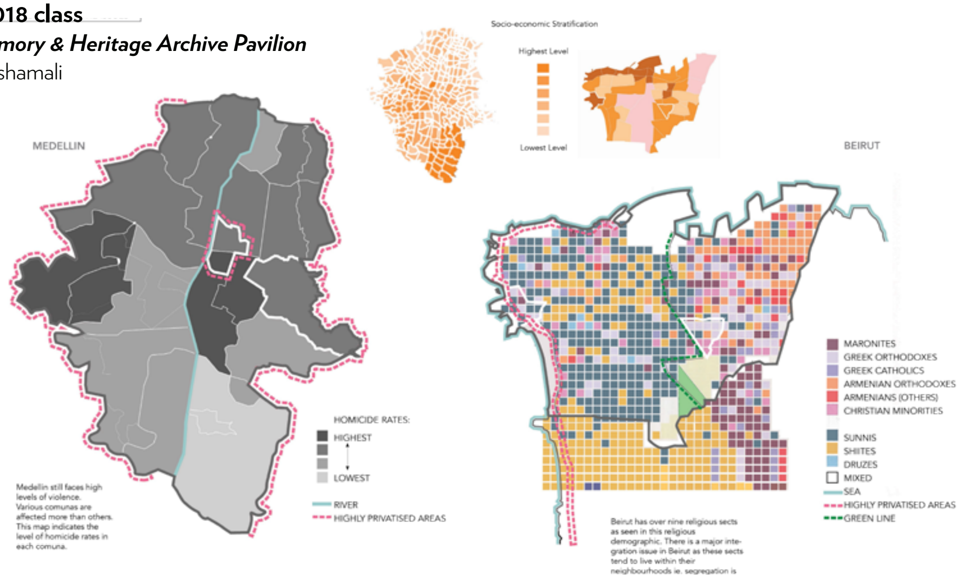




2017-2018 class

The Memory & Heritage Archive Pavilion

Dana Alshamali











MUSEO CASA MEMORIA

Grammatics for peace [Extension]



Casa de la Memoria is a memory museum that collects stories of the conflict era in Colombia, and advocates activities to understand the value of life and hope. The Reconnecting initiative rebulids an exiting exhibition and extended it into the public space.





LA LADERA PARK

The living room of two comunas



An urban renovation space, with a metropolitan-scale library and an open area, is the border of two sites in which the presence of violence plays a main role. The Reconnecting initiative creates a communal living room with furniture of dwellers' homes.





2017-2018 class
Reconnecting Memories around the Globe
Marcela Torres

BEIT BEIRUT

Yellow stain for remembrance



Beit Beirut, located in the middle of the Green line, is a museum and cultural centre that memorialises the history of Beirut and the civil war that affected the city. The Reconnecting initiative promotes the expansion of the war memory to the public space.







RAS AL NABA' A

Externalising wounds



Located in the left side of the Green Line, Ras Al Naba'a was part of the left front during the Civil war. The Reconnecting initiative promotes the representation of damage buildings in the streets, to enhance the acknowledge of the war as a part of the city.



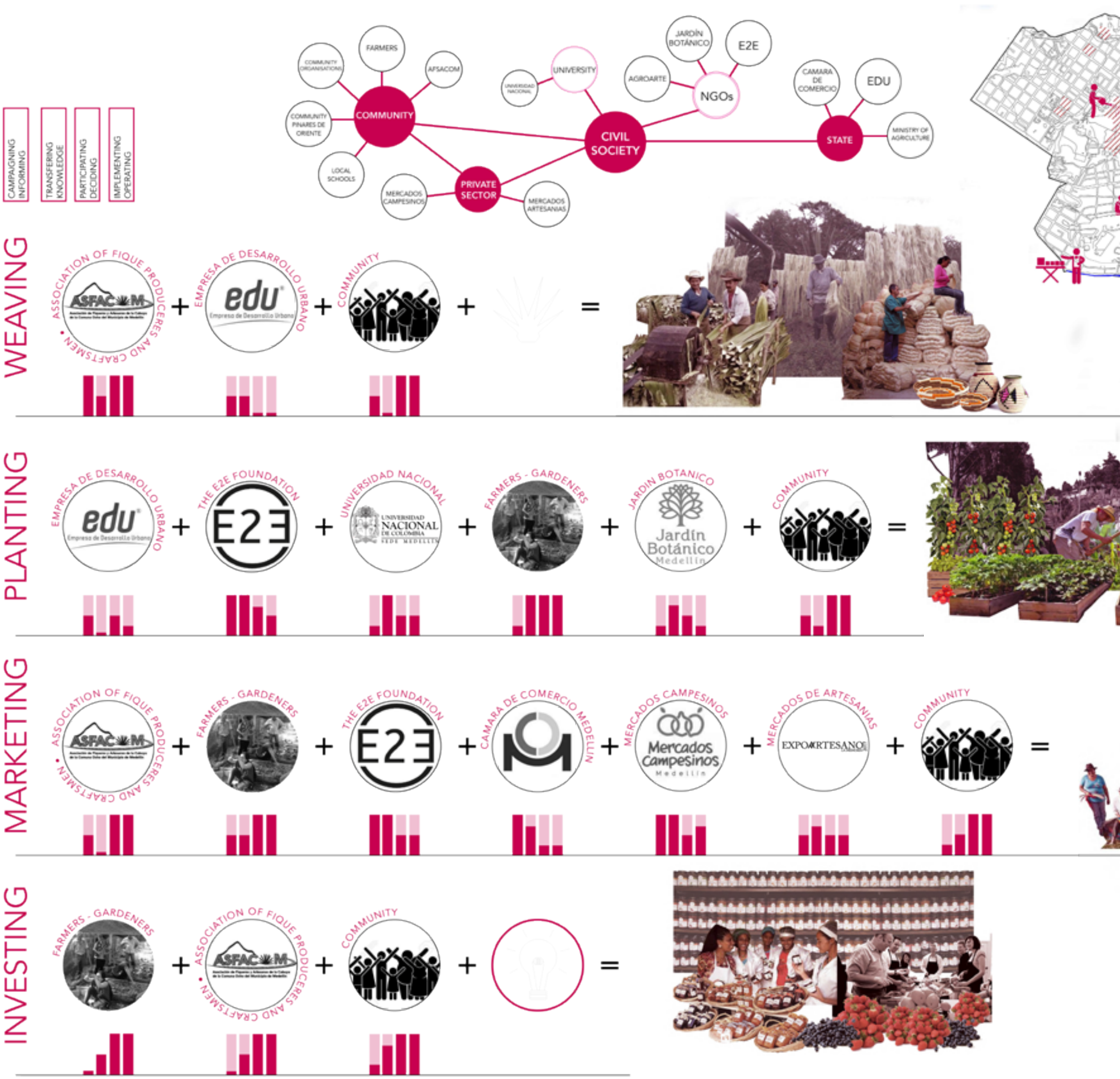








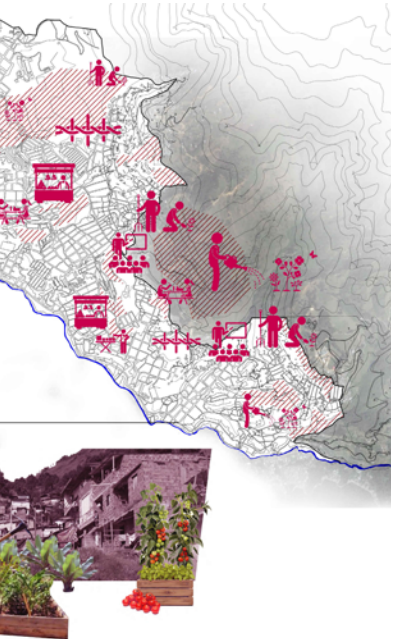
Strengthening livelihoods: Spaces for income generation. This series of urban projects aim to provide mechanisms and spaces to improve livelihoods. Revolving around ecologic and sustainable principles, the projects presented here develop interesting strategies of income generation for local groups. The quality of the visuals make them especially compeling.

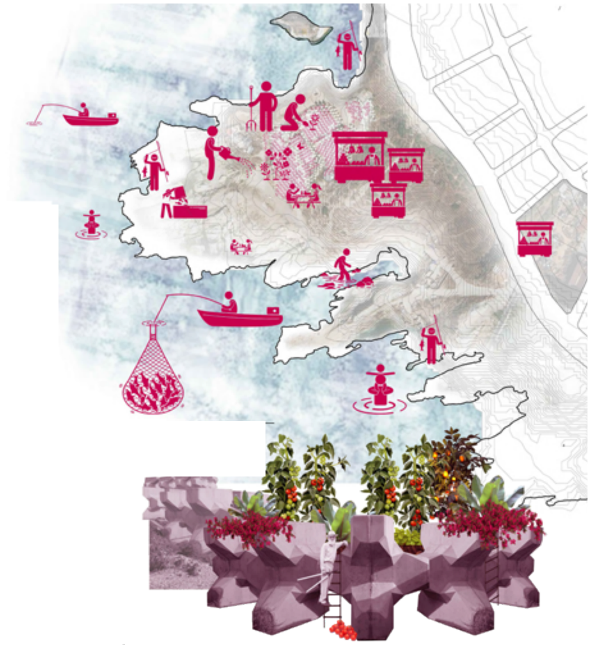


2017-2018 class

Strengthening Livelihoods: Planting and Weaving across Cities

Marina Kolovou











SOCIO-ECONOMIC-ECOSYSTEMS

SIMILARITIES AND SINGULARITIES IN BORDER MA ACROSS CITIES AND SCALE

Martina Mina - student no. 15095077

AIMS :

Understand how cities work as integrated social-ecological-economic systems and how this provides opportunity for local citizens.

Develop sustainable approaches to development of city fringe areas that reduce negative impact on surrounding environments and foster self-sufficiency.

Current socio-economic flows are often at odds with natural ecosystems; this project looks at ways that starting with existing local initiatives can help not only align them, but also strength all aspects of urban socio-economic-ecosystems, using case studies from Medellin and Beirut.

A major problem with current development strategies in both sites is the undermining of local businesses, the inability to recognise informal economies and the privatization of natural resources. This is the result of the enforcement of predefined city identities, driven, in large part, by border-making practices within city planning. In response to this communities in Comuna 8 and Raouche have mobilized to create strong resistance strategies as well as taking advantage of various pockets of opportunity.

Building on comparative analysis of both sites this intervention will work with existing local businesses and campaign initiatives to further exploit pockets of opportunity within the privatization of their surroundings, whilst also working with natural environment and systems to foster sustainability. Using the key principles of environmental protection, support and recognition of the informal, people over profit and a people based city identity, this project will explore the potential for local business incubation to support a stronger and more self-sustaining local ecosystem and economy, whilst connecting with further support systems across the city to strengthen resistance to threats from development practices.

The main partners identified to explore this potential will be the community garden network in the Pinares de Oriente area of Comuna 8 in Medellin, and the Civil Campaign to Protect the Dalieh of Raouche (CCPDR) in Beirut. Although taking different forms in each site, environmental concerns in both places can help drive a sustainable supply chain centred around a local marketplace. Additionally, this project will explore how links with other informal economies and local campaign groups could help strengthen the self-organising potential of the marketplace and enable scale-up over time - breaking down both perceived borders of wealth and planning labels and physical borders of the built environment, access and infrastructure.

PRINCIPLES

ENVIRONMENTAL PROTECTION

SUPPORT AND RECOGNITION OF THE INFORMAL

PEOPLE OVER PROFIT

PEOPLE BASED CITY IDENITY

CITY LEVEL...

GUIDELINES

RECOGTION AND SUPPORT OF EXISTING AREA IDENITIES RATHER THAN ENFORCEMENT OF REGIONAL BRANDING

KEEPING PUBLIC SPACES PUBLIC AND TRANSPARENCY WITHIN OWNERSHIP

SUPPORT FOR PRACTICES WORKING TO REDUCE ENVIRONMENTAL IMPACT OF URBAN SYSTEMS

NEIGHBOURHOOD LEVEL...

GUIDELINES

NEED FOR PROPER PARTICIPATION IN PLANNING OF DEVELOPMENT OF NEIGHBOORHOODS. RECOGNITION AND SUPPORT OF EXISTING ACTION AND USE RATHER THAN IMPOSED USE.

NEED FOR A RIGHT TO STAY AND RECOGNITION OF HISTORIC USE AND TRADITION

COMMUNITY LEVEL...

GUIDELINES

RECOGNITION AND SUPPORT OF EXITING CAMPAIGNS AND VOICES OF RESISTANCE

SUPPORT OF EXISTING METHODS BEING USED TO COMBAT ENVIRONMENTAL DEGRADATION AND APPRECIATION OF LOCAL KNOWLEDGE

PARTNERSHIP WITH RESEARCH INSTITUTIONS TO REDUCE HARMFUL IMPACT OF DEVELOPMENT ON ENVIRONMENT

COLUMBIA

Soil erosion and climate change causing unstable environments and high risk areas. Large scale chemical based agriculture supported over small-scale local farming initiatives.

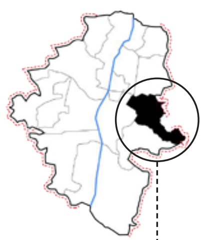
DESTRUCTION OF NATURAL SYSTEMS

Displacement and eviction of small informal businesses and informal settlements to bring in new international companies and formalized housing processes.

NON RECOGNITION OF THE INFORMAL

MEDELLIN

BORDERS



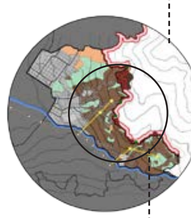
Medellin Municipality has partnered with private investment in the city to modernize. This is displacing a lot of existing people and businesses.

PRIVATISATION

Through planning processes and tourism Medellin's comuna's are being branded and stigmatized.

IDENTITY ENFORCEMENT CITY BRANDING

COMUNA 8



Although the EDU has an outward person of encouraging participation residents of Comuna 8 do not feel they were consulted on the green belt construction.

LACK OF PARTICIPATION AND TRANSPARENCY

Due to the green belt construction, unstable land and risk of landslides many residents are being forced to move from their homes, gardens and businesses in Comuna 8.

DISPLACEMENT OF LOCAL COMMUNITIES

PINARES DE ORIENTE



Community gardeners in the hills of Pinares de Oriente have joined forces with the Universidad Nacional to secure plots for 40 families and create a network of food growers.

MOBILISATION FOR RESISTANCE

Although the new green belt construction is claiming to help mitigate landslides through restricting access to farming land it is also stopping more natural solutions and restricting access to food.

DEGRADING OF GREEN ENVIRONMENT



Maps (edited): Zhody, M. (2017). BR_03_Comparative R

2017-2018 class
Socio-Economic Ecosystems
Martina Mina

KING
S

Degradation of Lebanon's coast line and fishing communities as well as loss of biodiversity due to building on natural environments.

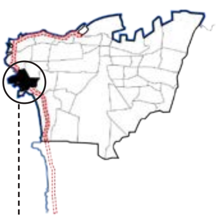
Displacement and eviction of small local businesses and informal settlements in favour of large-scale private development.

LEBANON

BEIRUT

Beirut has undergone large scale privatisation, using law and legislation change as a tool, pushed forward by the Hariri family dynasty who directly benefit from many of the companies.

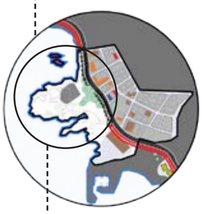
Through planning processes of zoning the Municipality of Beirut are creating a segregated city by enforcing labels on areas to dictate activity.



RAOUCHE

Law changes to allow the processes of privatizing the Beirut coast were not made public knowledge. Planing processes are allowing large-scale building are secretive.

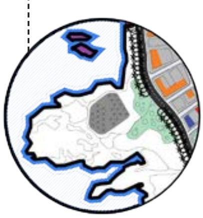
Fisher families that have traditionally lived and worked in Raouche have been displaced and their houses bulldozed. Restricted access to the Dalieh makes fishing hard.



DALIEH

Strong opposition to the privatization of the Dalieh is challenging the borders and fighting to keep it public. Most active is the Civil Campaign to Protect the Dalieh of Raouche.

Privatization of the Dalieh is restricting it's use as a natural resource, whilst building on it and segregating areas with accropodes is destroying the biodiversity.

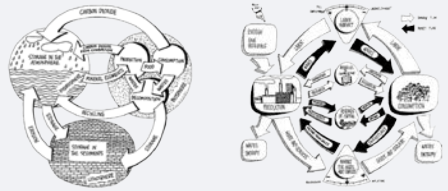




esponses

SOCIO-ECONOMIC-ECOSYSTEMS

WHAT THIS MEANS...

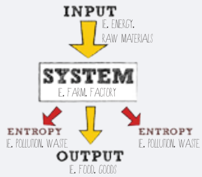


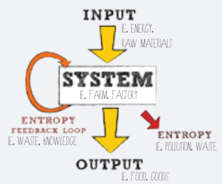
Images: Rosnay, J. (2017). The Macroscope. New York: Harper & Row.

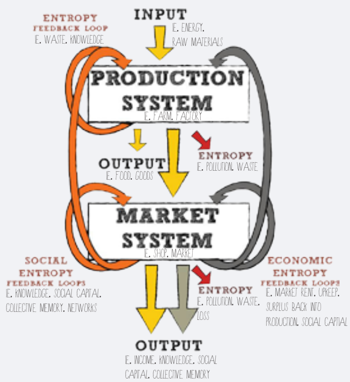
The above diagrams by De Rosnay illustrate the different flows and loops of inputs, outputs and entropy (waste) in both ecosystems and economic systems.

What this project aims to do is combine the two together to explore the links between them, with the added dimension of social capital, to see how systems theory can used as a tool towards understanding how these connections can help disseminate borders to create more socially equitable and sustainable environments.

Below are a series of diagrams outlining the different stages of how feedback loops can be used to understand urban socio-economic-ecosystems:







Students´ Testimonials

These following pages gather a series of students´ testimonials included in their Individual Portfolios, which are meant to be a thoughtful and critical reflection on the meaning and agency of the analyses and strategies developed throughout the studio´s phases.
Students express their personal considerations about the comparative methodological framework of the BUDD programme, how they have navigated through it, what questions they have been faced with, and what they have learned.

"

Inspired by postcolonial critiques, the BUDD comparative frameworks stretch far beyond previous Anglo-American hegemony. Subsequently, reflecting on my personal experience of having lived in Kathmandu, Amsterdam, Cairo and London greatly stimulated my creativity in academic thinking. Above all, it encouraged me to take-on a more global approach towards the urban.

"

Hannah Visser

“

The comparative framework approach of the programme invites you to explore seemingly unconnected cities and, by shifting the perspective to the margins of the mainstream urban discourse, question what we think we know of the case-studies and how we understand the (dis)similar political, economic and cultural forces that are reshaping their futures.

”

Edgar Gonzalez

“

The comparative framework of the BUDD programme, and in particular the practice module, allowed me to understand how issues of inequality manifest in different urban contexts, and the potential of reflexive urban design practices to help challenge the underlying power-structures that consolidate them. Although many of the same issues are prevalent across the globe, the comparative nature of the course enabled me to understand the importance of a context-specific approach to design, with the in-depth understanding of the socio-economic factors, and multiple actors involved, key to producing spatialized projects that could influence social change.

”

Martina Mina

“

Borders are created around the world as the result political and spatial negotiations, the practices of creating them is complex and heterogeneous. The comparative framework to understand Beirut and Medellin was a very challenging but exciting lens to analyse these two cities. The framework allowed us to see differences, similarities, but mainly how strategies of urban design can be conceptualized jointly but applied according the one’s position and its specific urban realities.

”

Valeria Vergara Granda

“

By comparing two urban contexts using drawings, diagrams, maquettes and mixed media, we could begin to spatialise the different social, economic and political factors that spawned the border making; we could see how borders occupy space in the mind and in the street; how the mere line on a map consumes whole boulevards, districts and the very people within/without; and perhaps grasp at how these divisions, whether material or incorporeal, constitute structures of power.

”

Dan Daley

“

Using the comparative urbanism framework is not easy at first. In many situations it seems that city’s historical, social and spatial particularities make it impossible to compare one city to another. Nevertheless, is exactly the singularity of each urban environment that the comparative framework helps to uncover, allowing us to grasp the city’s complexities in a holistic manner.

”

Vitoria Faoro

“

Approaching our design through comparative urbanism was a great way to learn and explore ideas in a more experimental way. More than merely juxtaposing two cities, the comparison aims at finding ”sameness in difference, then difference in sameness” as Friedman (2011:755) put it. Setting up a dialogue between seemingly different cities, indeed uncovered aspects that one may have not been mindful of otherwise and was helpful in producing new knowledge on each site individually. Being aware of the limitations of such an approach is just as important, in order to avoid being oblivious to particularities of a case for the sake of making a comparison possible.

”

Marina Kolovou Kouri

“

I love the idea that cities themselves are in a conversation. I chose sound as a way to make two very different places engage in some form of a dialogue, where the sounds of Beirut and Medellin were blurred and at times is difficult to distinguish between the two places.

”

Shannon Lawrence

“

It is amazing how cities are unique in their urban form, planning and ambience, but at the same time, they share similar burdens of contestation, politics of space and power dynamics.
I wouldn’t think for one minute before the BUDD, that two cities, one in the Middle East and one in South America would share process of border making and other spatial manifestation of division.
Comparative urban design is a brilliant way of approaching some solutions of critical urban issues, and understanding our urban environment in several context, bringing locality to international scale.

”

Houda Fansa

“

Learning through elsewhere can be a valuable tool in conceptualising different aspects of the urban; it can highlight the distinctive and shared process that shape urban transformation, challenging the assumptions made about a certain context arising from the colonial or globalised imagination. As such, the urban experience can be reimagined through the multiple elements, processes, and relations occurring within different cities. Cities can be seen to be interconnected, with outcomes that are repetitive, yet distinct and different; and it is this learning through difference that can widen the imagination about cities, with the comparative endeavour being an open-ended one, with no assumptions of origin or mimicry.

”

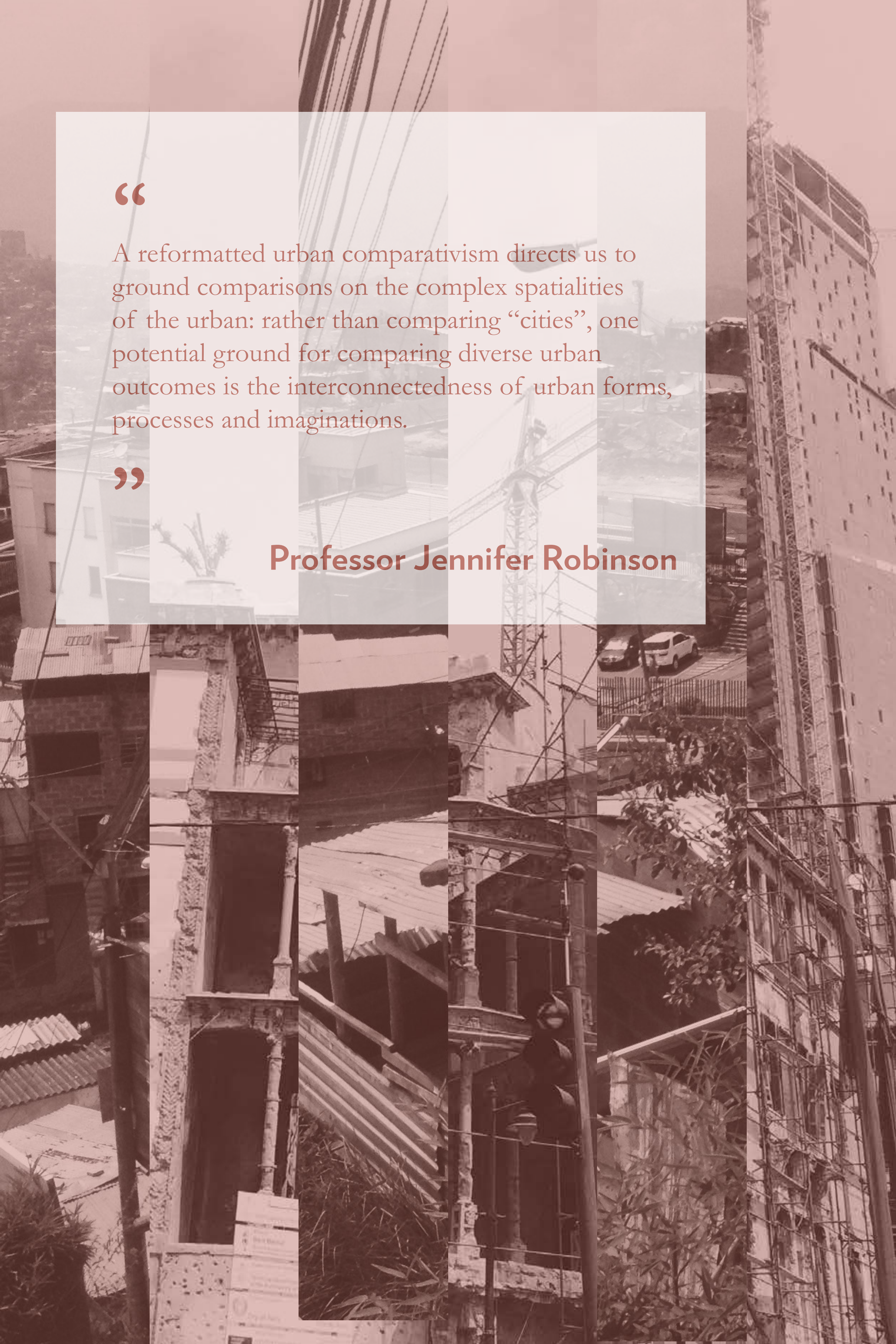
Carmen Abouamra

“

In the Comparative Urban Design Studio we brought together two cities from drastically different contexts. Very quickly we realised how much the understanding of urban dynamics from one city allowed us to uncover similar patterns in the other, no matter how different their contexts.

”

Juan Usubillaga



“

A reformatted urban comparativism directs us to ground comparisons on the complex spatialities of the urban: rather than comparing “cities”, one potential ground for comparing diverse urban outcomes is the interconnectedness of urban forms, processes and imaginations.

”

Professor Jennifer Robinson

Urban Learning Through Comparison. In Conversation With Professor Jennifer Robinson

CO: What might be the contribution of comparative urbanism to urban design and built environment?

JR: A reformatted urban comparativism directs us to ground comparisons on the complex spatialities of the urban: rather than comparing "cities", one potential ground for comparing diverse urban outcomes is the interconnectedness of urban forms, processes and imaginations. In this sense, urban design is already part of the processes of producing and transforming cities –which happens in its own circuits of professional and everyday practice. Thus the influences on urban design initiatives emerge from the complex array of global urban connections and processes which entrain many different urban contexts. These connections promiscuously cross-cut inherited analytical categories, such as north and south, or rich and poor cities, and bring forward recognisable forms in many diverse places, accumulating them in sometimes surprising assemblages. Thus, we see perhaps most quickly the ambitions of a widely circulating international modernist design, present in the Medellin cable car columns which figure in one of the design contributions of this volume. We might reflect on the recursive relationship between South and Central America and the invention and early implementation of twentieth

century international modernist constructions. With its origins arguably closely entwined with the South American sub-continent, new designs render the signification of international and western modernity perhaps as an imported and thus international design, freighted with the legitimacy of being part of an international urban world. But then the proposed design intervention to creatively re-use the space of these columns through spiral staircases and platforms, draws on new design registers of re-use and interstitial insertion informed by informality and thus again, southern urban experiences. Thus what stands as at once international and informal, indicates the assembling of a range of urban design possibilities expressed and circulated across the world of cities to open up a site of creativity, embodying a comparative imagination.

CO: How could comparative urbanism help to understand cities' transformations, particularly in the global South?

JR: Following on from this, it is in the coming together of the many interconnections and imaginations which flow across and suture different cities and urban difference which makes up the urban future. Thus, a comparative imagination and practice tracks the lines of the composition of urban futures. Comparative imaginations thus might not only document how cities have come to be, alongside and interconnecting with one another, but also expose the lines of their future becoming. Design, in following to some extent both the connections and the compositions of comparative imaginations is part of the production of new kinds of urban futures.

CO: Urban design aims to galvanise spatial imaginations – how might this relate to comparative urbanism?

JR: I was interested by some designs from the group which brought forward an imagination of flows and connections in and across urban places to generate interventions and practices which disturbed sedimentations and segregations in urban space. Stories, flown as kites along a coast otherwise inaccessible and segmented by privatisation, fluttering above and floating down to the ground, perhaps, draw attention and fascination about other parts of the city. Momentarily, but in a creative flash of focus and absorption, such an intervention highlights and stages evocatively the daily encounters with difference across divided cities which take place in equally surprising and intriguing ways: the window washer or performer at the traffic lights confronting wealthy car owners with informal work and poverty; the television representations of events in different communities keep them in the imagination, constitute the urban as a potential community; circulating stories and inventive language shared in workplaces where different worlds even of highly segregated cities collide (so colloquialisms and vernaculars, even urban myths, might spread across highly divergent groups); spectacles staged formally in theatres confront audiences with embodied difference.

In many ways, the city is made, then, drawn into being and perhaps staged as a temporary coherence, in our imaginations. The design interventions which intensify the potential for such co-presencing of divergent urban experiences not only stage a political and spatial intervention, but are effective at doing so precisely because they operate as design, across visual and aesthetic registers and through routine spatial practices. They provoke an affectual intensification of everyday experience, a startling bringing together of separated worlds. We can slip back to think about Walter Benjamin's "dialectics at a standstill", the

holding of difference as a spatialised confrontation. Here, the role of urban design is to provide the energy for the confrontation, to be a driver of the dialectical compression. In this sense, another ground for comparative urbanism can be indicated – a "generative" approach in which we as active interpreters of the urban reach out for interesting ideas and resonant experiences (from anywhere, whatever is ready to hand or which might be composed through comparative practice) to make sense of what is before us, what the urban presents to us. The urban designer maximises that reach, intensifies the potential of bringing together. But they do so not simply to make sense of what is found, as might be the case in research, but to provoke and generate new insights, to bring into being new creations of form and meaning, from perhaps strange proximities, even from the undoing of sense.

Thus, at the edges of these mundane practices of recomposing the urban through design or everyday practice, an intense potential exists to produce newness and craft urban futures. It could be through instigating "partial connections" (as Marilyn Strathern coins it) that new urbanities can be invented. Here we are incited to consider the suggestive, incompletely understood resonances from one body, one phenomenon, one case, one urban context, to another. Strathern ties us to the figure of the cyborg, a design composition perhaps, crafted but out of control in terms of its completion of meaning and location. These figures of a cyborg urban, the partial (inter) connections across contexts, are purposefully generated in urban design, through the intense juxtapositions of not just ideas of the urban, but also built forms, cutting across and pulling together diverse outcomes and contexts, different ideas and uses, practices and imaginations. Urban design then,

joins comparative urbanism in generating new insights, new productions of the urban, out of the strange, experimental juxtapositions of practices and outcomes. We might drawn to think about any different urban experiences comparatively if they seem to be related intellectually, if they might go to make up a stimulating cyborg. And surely such urban phenomena might be enthusiastically aligned, compressed, drawn closer together to forge a future urbanity through everyday and professional design interventions.

"

Comparative imaginations thus might not only document how cities have come to be, alongside and interconnecting with one another, but also expose the lines of their future becoming.

"

Professor Jennifer Robinson

BUDD Comparative Urban Design Students Cohorts 2015-2016 / 2016-2017 / 2017-2018

2015-2016

Ariana Markowitz
Bouchra Jamal
Dan Daley
Di Wang
Edgar Gonzalez Guillen
Edwar Hanna
Felipe H. Ventura
Frances Christina Brown
Guillermo Robles
Hani Fakhani
Hetsvi Kotak
Hye Jung Park
Lei Cui
Lucy Warin
Maria Jose Martinez Gertner
Marisela Castaneda
Miguel Martin Mejia Tamariz
Muhammad Iqbal
Ritu Kataria
Valeria C. Vergara Granda
Wen Shi
Xiayi Zhou
Yujin Yan
Yuxuan Tu

2016-2017

Theresa Abrassar
Riza Nur Afifah
Tatag Muwafiqul Arhath
Sarah Jane Atkinson
Nandita Bijur
Azul Castañeda Prado
Anna Livia Cullinan
Annisa Karunia Dhuha
Pei Ding
Houda Fansa
Vitoria Carvalho Da Silva
Carlotta Fontana Valenti
Alex Frankcombe
Luciana Gallardo Jara
Zhiyao Gong
Yuxin Hu
Emilia Jaramillo
Jin Jin
Carmel Khalilian
Samia Zakia Khan
Ruchika Lall
Shannon Lawrence
Xiaodan Li
Sara Riyaz Malik

Cristina Mena Arjona
Saptarshi Mitra
Vineetha Nalla
Salma Nassar
Timothy Peake
Mega Primatama
Ramya Ramesh
Royphim Rassameethes
Fernanda Ruiz Briano
Farisa Sabila
Shoko Sakuma
Akil Maisha Scafe-Smith
Yuqian Shao
Jingran Sheng
Saurav Shrestha
Andrea Sierra Pardo
Julia Rose Sim
Sairuban Sivapalan
Juan Usubillaga
Kshitija Venkatesh
Min Wang
Alice Elizabeth Watts
Lucia Weilg La Torre
Shuyu Xu
Jinmin Ye
Xin Yuan

2017-2018

Carmen Abouamra
Kriselle Afonso
Aji Amalsyah
Dana Aslhamali
Carlos Bornand Arriagada
Paula Botella Andreu
Sung Byun
Han Cong
Hao Deng
Xue Gong
Lanqing Hou
Nada Jamal
Marina Kolovou-Kouri
Jinyang Li
Daniela Lima
Qiaochu Lin
El Anoud Majali
Martina Mina
Kenshi Nakazato
Natalie Oliveira Friaza
Hazem Raad
Oluwaseto Safeadewumi
Diana Torres Molano
Hannah Visser
Yijin Wang
Anni Zhang
Tengpeng Zhang
Mostafa Zohdy

Editor & Contributors

Catalina Ortiz is a Lecturer at MSc in Building and Urban Design in Development at the Bartlett Development Planning Unit seeking to contribute to shape just cities in the global south. This objective encourages her research and motivates her teaching. In particular, she seeks to contribute to achieve this aim engaging with socially relevant research on critical spatial practices intersecting urban design, land management, large-scale projects, strategic spatial planning and urban policy mobility in the global south. She holds a PhD in Urban Planning and Policy from the University of Illinois at Chicago as Fulbright scholar. She also holds a Master's in Urban and Regional Studies and a Bachelor in Architecture from the National University of Colombia. She has worked for the National University of Colombia (Medellin), where she was Director of the Urban and Regional Planning at the School of Architecture for few years, and as senior consultant in urban development for the Inter-American Bank, the Cities Alliance Program, and the Informal City Requalification Foundation (ReCI).

Giovanna Astolfo is an architect and urban designer. Her PhD research focused on the re-appropriation of abandoned infrastructural and military areas in middle sized cities in the border region between Italy, Slovenia and Austria. The research triggered the subsequent involvement in a collective design investigation for the reuse of the cold war military apparatus in Northern Italy. More recently her research is focused on borders, their agency and potentiality in everyday practices in urban contexts. Further

research interests are related to the ethics of design, especially the social role of architects and the legacy of the community architecture movement.

Dalia Chabarek is an urban researcher and sociologist working between Lebanon and the UAE. Her work has particularly focused on urban heritage preservation. She has also been involved in neighborhood development, post-war recovery, border cities, governance decentralization, refugee conditions and access to education.
Dalia is one of the co-founders of the Dalieh Campaign to protect a natural publicly used site on the coast of Beirut. She is a supporter of other grassroots initiatives in Beirut that promote the protection of public and heritage sites as well as enhancing refugee living conditions.
She has an MSc from The Bartlett, University College London in Urban Development Planning. She currently works as a researcher at Sharjah Art Foundation, specializing in urban and architectural preservation in the city of Sharjah, UAE. Her writings have been published in regional and international platforms including Domus, Brownbook, Open Democracy and Cairobserver.

Ricardo Marten is an architect and urban designer, graduated from the Technological Institute of Costa Rica (ITCR) and with an MSc degree from the DPU's own BUDD program in 2010. He has worked as an architect in between studies, leading a studio practice in Costa Rica focused on residential projects, as well as being partner in a design practice based in Germany working with several NGOs, with completed design and development projects in Haiti, the Philippines and Tanzania.
His academic interests lie in the urban dynamics between informal settlements and territorial variables, as well as the role of urban design as a theoretical complement to the production of space. Ricardo's current PhD candidacy looks to examine these elements, particularly focusing on the urban legacy of official spaces of exception and the resulting informal counter-narratives. His region of interest is Mexico, Central America and the Caribbean.

Jennifer Robinson is Co-Director of the UCL Urban Laboratory and Professor of Human Geography at the UCL Department of Geography. Previously Professor of Urban Geography at the Open University, she is author of *Ordinary Cities* (Routledge, 2006), which offers a critique of urban studies from the point of view of cities in poorer countries. Her work challenges the conventional divide between western and 'Third world' cities, and argues for a truly cosmopolitan approach to understanding cities. Her empirical research has been focussed on South Africa, including studies of segregation and state power, and the politics of urban development. She is currently working on methodologies for comparative international urban research, and planning a comparative research project on city strategies and the circulation of urban policy.

Jota Samper is Assistant Professor at the ENVD Program. His work at ISR concentrates on sustainable urban growth and dwells at the intersection between urban informality ("slums") and urban violent conflict. He obtained his BA in architecture in UNal in Medellin, a Master in City Planning from MIT and a PhD. on Urban and Regional Planning, also from MIT-DUSP, where he was a Lecturer for the past 2 years. In 2010, his project with estudio teddy cruz, exhibited at the MoMA. He is a fellow of the "Drugs, Security and Democracy, SSRC", and advisor for the "Strategic Masterplan for the Medellínnovation District. He is a co-founder of Mobility/Movilidad a nonprofit dedicated to choreograph meaningful conversations, video archive and mapping with marginalized communities.

Sarah Lily Yassine is a practicing urbanist and landscape architect. Active towards the protection of nature and the sea in Lebanon since she was 12 years old, she writes about place narratives, memory, and the relationship between landscape, belonging, wilderness and cultural identity. She has practiced between London and Beirut since 2003 serving as a consultant on strategic city planning, and urban public space management and design. She holds an MSC in Environmental planning and policy from the London School of

Economics (LSE).
Sarah Lily is one of the co-founders of the Dalieh Campaign and the Lebanese Coast Alliance which she perceives as part of a larger political countermovement working towards reform and an alternative vision for the city of Beirut and the country at large.
She is a 2018 candidate in the Professional Master of Landscape Architecture and Regional Planning at the School of Design at the University of Pennsylvania UPenn. Her ongoing thesis addresses the borderland landscape of Southern Lebanon.

The Development Planning Unit, University College London, is an international centre specialising in academic teaching, research, training and consultancy in the field of urban and regional development, with a focus on policy, planning management and design. It is concerned with understanding the multi-faceted and uneven process of contemporary urbanisation, and strengthening more socially just and innovative approaches to policy, planning management and design, especially in the contexts of Africa, Asia, Latin America and the Middle East as well as countries in transition.
More iformation:
www.bartlett.ucl.ac.uk/dpu

The MSc Building and Urban Design in Development BUDD at DPU reconceives urban design as a transformative practice that transcends physical form and function. It emphasises research on a multiplicity of urban conditions through the principles of social justice. Students learn to critically reflect on design research practices to encourage holistic, strategic and just spatial outcomes.
More iformation:
http://www.bartlett.ucl.ac.uk/dpu/programmes/postgraduate/msc-building-urban-design-in-development

The "Cities, Design and Transformation" series, emerged within BUDD as a way to compile, reflect on, and spread the body of knowledge and experiences emerged from the course. Through a publication series composed by issues focused on specific cities, we aim to communicate our experience, methodologies and research.

The Volume 2 "COMPARATIVE URBAN DESIGN: Border Making Practices In Medellín & Beirut" presents reflections and projects elaborated by contributors, staff and students within the MSc BUDD during 2015-2018. The material was developed during three academic years of comparative design research on Medellín-Beirut. This book is also a manifesto as it somehow manifests and makes evident provocations, projections and possibilities around the key central notion of Border-Making Practices.